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N. E. B. Ezra =

נפש עזרא (לאה דוד) בן בנימין בן נפש עזרא.

אמו נפטרה ב"ו סיון תרע"ט (ע' 4/7/1919, עמ' 51)

Vol. I. No. 1 Ayar 7, 5664
Shanghai, April 22, 1904

The Israel's Messenger.

A Fortnightly Journal for the Jewish home

Issued on every alternate Friday. Price, Three Dollars a Year.

THE "ISRAEL'S MESSENGER"

PUBLISHED EVERY ALTERNATE FRIDAY,

AT 16, PEKING ROAD, SHANGHAI.

Editor: MR. M. MYER.

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Notices, advertisements, correspondence etc. received up to 10 a.m. on Thursday.

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As an evidence of good faith, all correspondence should bear the name and address of the writer, not necessarily for publication and should be written clearly and on one side of the paper.

Rejected M.SS. will not be returned unless otherwise requested and stamp sent.

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The Israel's Messenger.

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Vol. I, No. 1 Friday, 22nd April, 1904.

ISRAEL'S MESSENGER.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and Judaism in the East.

OFFICE, 16 PEKING ROAD, SHANGHAI.

OURSELVES.

For a very long time past the appearance of a Jewish newspaper in Shanghai has been ardently desired. We believe that the existence, among us, of a journal devoted to the interest of the Jews and Judaism in the Far East, a necessity of such absolute importance, that we are sure its appearance will be hailed with delight and that it would receive the warm support of our coreligionists. We, therefore, feel assured that we have taken a step in the right direction in bringing out the "ISRAEL'S MESSENGER" which we think will supply that which has always been considered a great desideratum. We confidently hope that, with God's help, we shall secure the aim we have in view, which is, to establish a strong bond of union and brotherly good-will and a means of communication amongst the scattered remnants of the House of Israel in the Far East. We have undertaken this task with great diffidence, but at the same time we feel absolutely confident that the cordial sympathy and support of the Shanghai Jewish Community will be extended to us to enable us to achieve our object. We need hardly say that we have no desire to glorify ourselves in our mission: our sole aim is to serve the Jewish cause and to place before our readers a compendium of all foreign and local news and other literary matters of interest to the Jewish public. If we succeed even in a small measure in attaining our aim, we shall have the satisfaction of knowing that we have not laboured for nothing, nor have we toiled in vain. We earnestly request our readers to consider our columns always open to contributions on all matters that concern Jews as a body, as well as, for the frank expression of their views and we expect that our anticipations will, in the process of time, be fully realised.

We close this brief outline in the sincere hope, that commensurately with the help we receive, we shall always keep on enlarging and improving this journal. In the meanwhile we crave the indulgence of our readers for any shortcomings in this—our first issue.

SHANGHAI ZIONIST ASSOCIATION.

The first annual meeting of the Shanghai Zionist Association was held on Sunday, the 27th March, 1904, in the rooms of the Shanghai Jewish school, at which Mr. Edward I. Ezra presided. In spite of the inclemency of the weather there was a large attendance.

The Chairman in an eloquent speech reviewed the past years' work which he thought was the result of a sincere and honest endeavour on their part to promote the cause of the Zionist Movement. If we can go on at this rate every year we shall successfully surmount all the obstacles that are in our path and attain the aim we have in view. Let us therefore endeavour to throw more and more energy and enthusiasm in the cause of Zionism, which had so far shed a ray of hope and comfort in the hearts of millions of scattered Israelites, who are still, alas! labouring under a heavy yoke of persecution. The appeal for the cause of Zionism goes forth to all who love and cherish the Jewish race and it is to be hoped that before very long the Jews will rally unitedly to give help and support to the cause of which he has the honour and pleasure of representing.

The Chairman's lucid remarks were frequently applauded by the audience who listened to him with rapt attention. On the motion of the Chairman, seconded by Mr. S. J. Solomon the Committee's report and the Hon. Treasurer's account were unanimously adopted.

Mr. S. Moosa proposed and Mr. E. M. Cohen seconded that in view of the forthcoming distribution of prizes to the pupils of the Shanghai Jewish school, it would be advisable to empower the committee of the Shanghai Zionist Association to present to the Hebrew classes a suitable prize, the cost of which should not exceed $10. Mr. N. E. B. Ezra objected to the funds of the Association being used for any other purpose than Zionistic and he proposed an amendment that a private subscription be raised amongst the members of the Zionist Association to defray the expenses of the suggested prize. Mr. H. Gensburger seconded the amendment and it was carried by a majority. The original proposition was then withdrawn.

The Chairman proposed and Mr. H. Dannberg seconded and it was carried unanimously that Zionist flags and lockets be ordered from New York from the funds of the Association.

On the proposition of Mr. S. J. Solomon seconded by Mr. E. Jonah the following were elected to form a Committee for the ensuing year, viz: President, Mr. Edward I. Ezra; Vice-President, Mr. H. Gensburger; Hon. Treasurer, Mr. J. Aaron; Hon. Secretary, Mr. N. E. B. Ezra; Committee Messrs. Jacques Blumenfeld, E. M. Cohen, H. Foox and S. Moosa.

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The vote of thanks to the Chair was proposed by Mr. E. Jonah and seconded by Mr. N. E. B. Ezra, and the meeting then terminated.

SHANGHAI ZIONIST ASSOCIATION.

LECTURE BY MR. N. E. B. EZRA.

A meeting of the literary circle of the Shanghai Zionist Association was held on Sunday, the 3rd April, 1904, at 8.30 p.m. at the residence of Mr. S. J. Solomon, No. 17 Quinsan Road, when Mr. N. E. B. Ezra delivered a lecture on "IDEALS OF ZIONISM" at which Mr. Edward I. Ezra presided.

The lecturer dwelt on the great importance of the Zionist movement which had played a considerable part in organising and unifying Jewry throughout the world. Such a movement, which revived the national spirit of the Jew is a vital necessity in the land of our dispersion. For nearly 2,000 years the Jew suffered wrong and oppression from the Gentile world and through God's help miraculously escaped an entire annihilation. It is time that an effort should now be made to see that justice should be meted out to the Jew. In the triumph of Zionism this long cherished hope would be well nigh realised and the people of Israel will live again peacefully in their Holy Land. To achieve this desirable end a united effort should be made by Jews all over the world to help the cause of the Zionist movement. To sit comfortably at home in our own chairs, may perhaps be comfortable but such an attitude had never accomplished any heroic deed. Man must make the beginning and Heaven will continue his efforts. Let us then show that we are in earnest and that we have not forsaken Zion, to which place the hearts of all our ancestors were ever lovingly inclined. Let us demonstrate a united front in all that appertains to us and never give way to conflicts and bickerings in the lands of our dispersion. Let us resolve to help ourselves and in that help we shall one day march triumphantly to Zion, the land of our inheritance.

Mr. J. Blumenfield and the Chairman took part in the discussion, and the former proposed a hearty vote of thanks to the lecturer, which was seconded by Mr S. J. Solomon. With the usual vote of thanks to the Chair the meeting terminated.

Jewish Benevolent Fund.

A GENERAL MEETING was held at the residence of Mr. D. M. DAVID, No 16a Peking Road, on Sunday, the 18th March, 1904, at 11.30 P.M.

There were persent, Messrs. :—

DAVID, D. M. (Chairman)

Myer, M.	Ezra, Edward I.	Ezra, N. E. B.
Jonah, E.	Foox, H.	David, M.
Ezra, J. A. B.	Haimovitch, M.	Solomon, S. J.
Schwartzberg, A.	Neubrunn, J.	Steinbeck, I.

Chairman :—"Gentlemen as there is a fair attendance of the Community we will proceed with the business."

Circular convening the Meeting was then read.

Chairman :—"Gentlemen, the Minutes of the last regular meeting has been printed, circulated, and has been in your hands for some days. In order to save time we will, with your permission, take them as read, and if you approve of this, you will please pass a resolution to that effect." It was then proposed by Mr. S. J. Solomon and seconded by Mr. Edward I Ezra that the Minutes as printed and circulated be confirmed, which was put to the meeting and carried.

Chairman :—Gentlemen, since the last regular meeting your Provisional Committee have met with the object of drawing up a Report as instructed, and after considerable discussion they have drawn up a report as printed and which has been in your hands for about a week. I may mention, however, that that conclusion was the best they could arrive at, but still any further suggestion, addition or improvement will be considered by the meeting. That report is now before you and is open for discussion, we will read it paragraph by paragraph and receive your comments on each."

After some discussion the following revised report was adopted, viz:—

1. It is considered that some sort of organization is highly necessary and if properly arranged, it would undoubtedly modify the present unsatisfactory state of affairs.
2. The Community should appoint a Committee consisting of not less than seven members. This Committee to be authorized to collect subscriptions which will be placed towards a fund to be called "The Jewish Benevolent Fund," Shanghai.
3. The Committee will endeavour to collect (if possible) from every firm a contribution to the fund, say an average amount of what they annually disburse to distressed Jews. Individuals will also be requested to subscribe.
4. The Committee be empowered to appoint a Sub-Committee consisting of not more than three persons, one of whom must be a member of the General Committee. The Sub-Committee will be empowered to use their discretion in dealing with cases brought to their notice and relieve such cases with a sum not exceeding forty dollars ($40) for each deserving case, and their decision in all such cases will be final.
5. Any increase on the above must be referred to the General Committee for their sanction.
6. It is desirable that no charity should be given to poor Jews coming from abroad by any individual member of the Community, and that they should be referred to the Sub-Committee.
7. The Sub-Committee be requested to give only such sums to poor Jews from abroad as will enable them to pay their passage to the first port if deemed advisable, unless the Sub-Committee be satisfied that such party or parties are really deserving of more relief.
8. A notification should be sent by the General Committee to Calcutta and other cities warning poor Jews from coming to Shanghai.
9. The Sub-Committee to be empowered to relieve local cases if they find that they are really deserving.

Proposed by Mr. Edward I. Ezra and seconded by Mr. M. Myer that the question of Kipur and Purim donations be left to the incoming Committee to find out the views of the different firms and others, and decide on the matter. Carried

Mr. Edward I. Ezra proposed and Mr. E. Jonah seconded that a Jewish Benevolent Fund be opened in Shanghai, and that a Committee be appointed to work the same as per the Report presented and passed. Carried.

Mr. S. J. Solomon proposed and Mr. N. E. B. Ezra seconded that the Provisional Committee be elected as a General Committee. Carried unanimously.

Proposed by Mr. S. J. Solomon and seconded by Mr H. Foox that the General Committee be empowered to add to their number if they deem it advisable by inviting any member of the Community to join the Board.

A hearty vote of thanks to the Chairman for his kindness, in allowing the Meeting to be held at his residence, and for presiding at the Meeting, was carried with acclamation.

* * * * * *

The COMMITTEE MEETING was held on Sunday, the 18th March, 1904, at the residence of Mr. D. M. DAVID, 16a Peking Road, after the General Meeting.

There were present Messrs.:—

D. M. David	H. Foox	M. Myer
E. Jonah	N. Haimovitch	Edward I. Ezra
J. A. B. Ezra	and by invitation Mr S. J. Solomon	

The following were elected office bearers, Messrs.:—

D. M. David, President, Edward I. Ezra, Vice-President, M. Myer, Hon. Treasurer and E. Jonah, Hon. Secretary.

It was agreed that the Minutes of to-day's General Meeting be printed and circulated amongst the members of the Jewish Community.

Jews and the War.

Various statements have been circulated to the effect that the Jewish subjects of the Czar were not actuated by any patriotic sentiments in the struggle between Russia and Japan. The following cable from St. Petersburg is sufficient evidence to the contrary:

"An instance of devotion among the Czar's Hebrew subjects is afforded by the act of forty-five Jewish doctors in throwing up their practice to go to the front. Before leaving they attended a service held in synagogue here. Rabbi Drabkin made a fervid address to a large congregation, which included Baron Ginzburg and other Jewish notables. He said: 'Our fatherland is passing through a difficult epoch. The moment has come when you, my brothers, must show the whole world that you are not unworthy sons of your country, and that, although standing apart before the altar of religion, you are united with other citizens before the altar of patriotism, and are ready with all the Czar's faithful liege to sacrifice yourselves for the fatherland. Remember that Russia is strong, not onls in arms, but in God's blessing.' After the service the congregation sang the national hymn and cheered."

A despatch from Berlin, under February 20, says: "News have been received by Jews in this c[illegible] that the Russian government has issued an order c[illegible]ing all Jews living along the route of the trans-Siberian Railroad to leave the towns. This action was taken because of the fear of the Russian officials that the Jews might betray Russian military secrets to the Japanese. Attached to the order, it is stated, is the additional order that no Jews will be allowed to travel upon the Siberian railroad. This leaves nothing for the Jews who are driven from their homes to do but tramp through the snow in the bitterly cold weather to places of safety. Thousands of Jews populate the towns of Oms, Tomsk, Yakutsk, and places of less importance along the route of the Siberian railroad. It is stated that in the towns mentioned three thousand Jews will be affected by the order, many of whom are not likely to survive the hardships of a journey over the desolate land on foot at this season. This has caused great indignation among the Jews here."

A later despatch from St. Petersburg says: "The Russian authorities affirm that should the Jews remain in the cities named they would find means to betray secrets concerning the transfer of troops toward Mukden and their disposition. Jewish leaders vow these statements are calumnies. Nevertheless the orders will be carried out. Not only will the Jews be expelled from their homes throughout Siberia, but the Russian government refuses to allow them to return by railway to European Russia. If the order is carried out, its fulfilment means that the Jews must walk to Europe.

The "Hazophe," a Hebrew weekly, states that Dr. Theodor Herzl is negotiating with a certain government for the acquisition of a large territory in the neighborhood of Palestine for colonization purposes. Our contemporary has reason to believe that Dr. Herzl's recent visit to the King of Italy was in connection with this plan.

Russian Jews.

The London Jewish Chronicle in its issue of the 4th March, remarks editorially as follows :—

The situation of the Russian Jews at the present moment is enough to make the angles weep. The Hebrew's genius for patriotism is finding extraordinary expression at this hour of Russian crisis. Yet the Russian brain is busy devising fresh tortures for the Jew. With the one hand the Hebrew is fighting the Tsar's enemies, with the other he is endeavouring to shield himself from the Tsar's advisers. The whole situation as it exists in Russia to-day is such a master-stroke of irony as history rarely affords, though it is lost on the dull wits of this modern world.

While Jewish soldiers are hurrying to the Far East, the men who murdered their brethren last Easter are escaping with a mock punishment of a years' imprisonment. While the Jews of Kishineff are invoking the blessings of God on the Russian arms, the massacre of their brothers and sisters is being condoned in the courts of law. On one side the Jew is pouring out blood and treasure for the dear fatherland. On the other, the Censor is permitting the incitement to another Jewish "Jacquerie" in the name of patriotism. Never, surely, was there a more remarkable exhibition of Christian forbearance than this patient meekness of the Russian Jews. The Tsar's Hebrew subjects seem to be the only people in this wide universe who take the gospel of "turning the other cheek" seriously. If one may adopt the words of Zangwill, the Jews of Russia appear to be the only Christians among the Tsar's subjects. If they should find their means of livelihood cut off by Russian legislation, they may, in the last resort, win a crust of bread by organising a mission for the promotion of Christianity among the Slaves.

LITTLE BILL'S LUCK.

It is not probable that superstition will ever receive its death-blow, but now and then it gets jogged a bit. Two cockneys met not long ago, says *Good Words*, in a London thoroughfare.

"I've just 'eard that your little Bill got run over," said one. "'Ow did it 'appen?"

"'E was picking up a 'orseshoe for luck," replied little Bill's father.

Some one may say: Thou hast shown us what we hope of a future life is reasonable; now tell us also whither the departed souls go, where is their dwelling-place, what is their occupation, how are the good rewarded and the bad cleansed from the stains of their sins? I would answer: Friend, thou dost ask more than I ever promised to do. For my part, I content myself with the conviction that I shall always remain under Divine protection; that a holy and just Providence rules in the future world as it does in this, and that my true happiness consists in the beauty and perfection of my soul. These are: temperance, justice, freedom, love, benevolence, knowledge of God, labouring in the service of His purpose and an entire surrender to His will. These are the beatitudes which I expect to find in the future life, and more I need not know in order to go cheerfully on the way that leads to it; thither you will all follow me when your hour shall come.— Moses Mendelssohn.

Talmud Gems.

Who is respected? He who respects others.

Let thy neighbour's honour be as dear to thee as thine own.

Any ache but an aching heart, and any evil but an evil wife!

Better to be pliant as the reed rather than unbending as the cedar-tree.

Sorrow not about the morrow! For thee there may be no to-morrow, and then thou wilt have pined about a world not thine.

Who is the richest man in this world? He who is contented.

The useful plant is often plucked with the useless thorn.

Though the sharp sword rests upon your very neck, don't despair of mercy.

Let the fear of Heaven be continually upon you as is the fear of man!

The world looks very dark to the man who has to wait for another man's table.

Greater in death are the good, even than in their lives.

Leave the drunkard alone, he'll fall of his own accord!

If you find an ignoramus who is pious—refuse his society.

Teach your tongue to say "I don't know."

Grasp too much and you'll hold nothing. Grasp a little and you'll hold all.

A man must never feed until he has fed his beast.

Repentance and good deeds—this is the sum total of wisdom.

Stray Notes.

At the Annual meeting of the Shanghai Zionist Association, the President in reviewing the past year's work spoke in highly satisfactory terms of the success of the association the full report of which will be found elsewhere in this issue. The community seems to have been in ardent want of the formation of this association hence the ever increasing number of the members. At the start they hardly numbered 15 but at present their number is nearly 80 and a number of new members we understand are joining, and the Movement is to be congratulated on having such ardent supporters as the Shanghai Association.

* * * *

This reminds us of our neighbours in Hongkong. It was thought that they would also follow the example of their Shanghai neighbours and support the cause, of course by forming a Zionist Association. It is understood that most of them highly approve of the Movement and it is to be hoped that the time is not far off when we may hear that they have publicly shown their approval and support to the world.

We publish elsewhere the 6th annual Report of the Anglo-Jewish Association from which we note with pleasure the increased support given this year, by the Jewish residents of Shanghai. We no doubt miss the names of others of our Co-religionists and we sincerely trust that when the 7th annual Report will be published next year we shall have the satisfaction of seeing a larger list of staunch supporters to the Association.

Sayings and Proverbs of the Rabbis.

Two pieces of coin in a bag make more noise than a hundred.

When the flood came over the earth and everything was threatened with destruction and every kind of beast came in pairs to Noah the Lie, too, asked admittance into the ark. Noah, however, refused. "Only pairs may enter here," he said. The Lie went in search of a companion, and at last met Vice, whom it invited to go to the ark. "I am willing to keep company with thee if thou wilt give me all thy earnings." said Vice. The Lie agreed, and they were both admitted into the ark. After they left the ark the Lie regretted her agreement and wished to dissolve partnership with Vice, but it was too late, and thus it is current that "what Lie earneth, Vice consumeth."

The thief who finds no opportunity to steal considers himself an honest man.

Who gains wisdom? He who is willing to receive instruction from all sources. Who is the mighty man? He who subdueth his temper. Who is rich? He who is content with his lot. Who is deserving of honor? He who honoreth mankind.

Despise no man and deem nothing impossible; every man hath his hour and everything its place.

Iron breaks stone; fire melts iron; water extinguishes fire; the clouds consume water; the storm dispels clouds; man withstands the storm; fear conquers man; wine banishes fear; sleep overcomes wine, and death is the master of sleep; but "charity," says Solomon, "saves even from death."

Be eager to acquire knowledge; it does not come to thee by inheritance.

David, King of Israel, was once lying upon his couch and many thoughts were passing through his mind.

"Of what use in this world is the spider?" thought he; 'it but increases the dust and dirt of the world, making places unsightly and causing great annoyance.'".

Then he thought of an insane man:

"How unfortunate is such a being. I know that all things are ordained by God with reason and purpose, yet this is beyond my comprehension; why should men be born idiots or grow insane?"

Then the mosquitoes annoyed him, and the king thought:

"What can the mosquito be good for? Why was it created in the world? It but disturbs our comfort and the world profits not by its existence."

Yet King David lived to discover that these very insects, and the very condition of life, the being of which he deplored, were ordained even to his own benefit.

When he fled from before Saul, David was captured in the land of the Phillistines by the brothers of Goliath, who carried him before the King of Gath, and it was only by pretending idiocy that he escaped death, the king deeming it impossible that such a man could be the kingly David; as it is written, "And he disguised his reason before their eyes, and played the madman in their hands, and scribbled on the doors of the gate, and let his spittal run down upon his beard.

Upon another occasion David hid himself in the cave of Adullam, and after he had entered the cave it chanced that a spider spun a web over the opening thereto. His pursuers passed that way, but thinking that no one could have entered the cave protected by the spider's web without destroying it, they continued on their way.

The mosquito also was of service to David when he entered the camp of Saul to secure the latter's weapon. While stooping near Abner, the sleeping man moved and placed his leg upon David's body. If he moved he would awake Abner and meet with death; if he remained in that position morning would dawn and bring him death; he knew not what to do, when a mosquito alighted upon Abner's leg; he stroked it quickly and David escaped.

The Christian Attitude towards Israel.

The Rev. Archdeacon Black Scott, M.A., B.D., recently preached on this subject at Dornoch Cathedral and the Parish Church, Helmsdale. Taking his text from the fifty-fourth chapter of Isaiah, the preacher asked where in recent times were the peace and distinction which the Prophet had pictured for Israel. It was not complimentary to Christians that the Jews were better treated by the Moslems than by the Christian nations. Not long ago, a newspaper sent out a circular letter to various leading men asking what modern movements, in their opinion, required to be resisted. In the reply of the Chief Rabbi, he mentioned the recrudescence of race hatreds as one of the regrettable features of modern times. The sympathies of enlightened men everywhere went out to the leading Jewish teacher. All nations had reason to dread the revival of race hatreds; but none more than Israel. There was no reason in Christianity for hating their Jewish fellow-citizens. No man could love or reverence Jesus and hate the race which gave him to the world. The Chritians professed admiration for the words of Isaiah and David; did they think that these leaders in Israel would have accepted admiration from people who shed the blood of their brethren? Would Jesus, or Peter, the fisherman, acknowledge the anti-Semites of English-speaking society or the unenlightened Continental mobs? Men forgot that Jesus wept over Jerusalem not because he hated his own people but because he loved them intensely, and was deeply concerned about their future. The Hebrews, by the great men of the race, had dignified the knowledge, settled the morals, and exalted the religion, of the world. Christians were especially their debtors. If they had speculated less and lived more in brotherly love; if they had muttered less dogmas and copied more exactly the example of Jesus, they would at once have been truer Christians, and more appreciative of the magnificent heritage with they held from the Jews. A clergyman recently received a letter from a distinguished lady of rank, containing the sentence, "One meets so many people in society who slight the Jews." Such testimony revealed how many of the upper classes were still uneducated, stupidly prejudiced, and distinctly unfaithful to the religion of Christ which they professed. One could not expect the masses of the Continent to take up a just attitude to their Jewish brethren, when the educated classes in England had not disentangled themselves from the prejudices of barbarism. Did they ever ponder how thoughtful Jews must contrast the professions of the Christian nations with their behaviour to themselves? In free America, as Mr. Zangwill reminded them, the Jews were "excluded from the general social life." In England, the Anglican Church perpetuated a mediaeval insult to the Jews by praying once a year: "Have mercy upon all Jews, Turks, infidels and heretics, and take from them all ignorance, hardness of heart and contempt of Thy word!" On the Continent men encouraged the blasphemous superstition that the merciful God, through the agency of murderous men, kept up a blood-feud with the Jews and that by modern oppression and slaughter He avenged on the innocent men, women and children of Hebrew origin the part which once the ruling classes in Jerusalem took in the martyrdom of Jesus! The irony of Christian behaviour had been that it had shown the Jew to be a much better man—a man possessing more of the true Christian spirit—than the so-called Christian who had despised him. Unless they increased their religious honesty and thoroughness, the Jews were much more likely to teach the Christians what their religion ought to be than that Christians should teach them better than they knew. Unkindness to Israel was the fruit of ignorance. The civilised world must love the Jewish people much, to repay what it owed to them. Some sincere people imagined that being kind to Israel meant facilitating the return of the race to Palestine. "Would you not like," asked an enthusiastic Englishwoman of a Jew, "to go back to your own country, to Palestine?" "Would you like to go back to you German forests?" was the Jew's happy response. Better that all civilised people should go back to the forests of barbarism, than that they should disgrace humanity and culture by denying to the Jew the comradeship in social life, in citizenship, and in religion, to which his unprofane belief in God, his highly developed intelligence, and his patriotism entitled him.

—The Jewish Chronicle, March 11, 1904.

SIXTH ANNUAL REPORT.

of the

ANGLO-JEWISH ASSOCIATION, SHANGHAI BRANCH.

Report 1903—1904.

I beg to present the Annual Report and Accounts ending June 1904.

Before I proceed with the Report and Account I may mention that I have recently received a letter from Mr. M. Duparc, the Secretary of our Parent Association, dated the 4th March 1904 earnestly requesting that all influence for an increased annual remittance should be exerted, as their useful and civilizing educational labors have increased with the result that they already owe their Bankers £600/— and it is feared that by the end of the financial year, if proper support is not received from all sides, this liability will be increased.

A cursory glance at their last Report will forcibly bring to our notice the fact that the work that lies before the Association is so arduous and difficult to carry through, that unless substantial monetary help be rendered by Jews throughout the world their efforts to achieve the aims they have in view will be considerably handicapped. Last year when our coreligionists were massacred at Kishineff, in Russia, the Association had been instrumental in at relieving the distress of thousands who were deprived of their bread winners. It is thus evident that at the present moment the Association is engaged not only in succouring those who are persecuted and forced to wander aimlessly from place to place, but also to spread education amongst the Jewish children in Eastern Countries. It is, therefore, needless to say that at no time in the crisis of our history was there any necessity to appeal so strongly than at the present time, and it is to be devoutly hoped that Jews all over the world will rally unitedly to strengthen the arms of the Anglo-Jewish Association, which have been the means of rescuing thousands of our brethren from sinking into a state of degradation. It is, therefore, earnestly hoped that next year this appeal will be responded to with the usual promptitude and generosity, so well known to be closely associated with the name of the Jewish Community of Shanghai.

As to the work of the year under review, I am pleased to say that the number of members has increased to 77 against 60 last year. It is now to be hoped that many more will join, as it may be observed from the Secretary's letter referred to above that help is very much needed at present, owing to the unprecedented claims upon our Parent Body's assistance.

At the suggestion of several members of the local Branch of the Association I have consented to contribute out of the funds entrusted to my care the sum of ten dollars to be handed over to the Committee of the Shanghai Jewish School with the request that it would be

given in two assiduity prizes to the two best pupils of that school according to the discretion of the Committee.

E. JONAH.
Hon. Sec. and Treasurer.

Shanghai, 20th April, 1904.

ANGLO-JEWISH ASSOCIATION, SHANGHAI BRANCH.

STATEMENT OF ACCOUNT FOR 1903-1904.

RECEIPTS.

To Subscription:—	
Aaron, J. Esq.	$ 3.00
Abraham, D. E. J. Esq.	„ 5.00
Baring, Mrs. & Mr. M.	„ 5.00
Benjamin, A. Esq.	„ 3.00
Benjamin, R. M. Esq.	„ 3.00
Benjamin, S. S. Esq.	„ 5.00
Bernheim, M. Esq.	„ 5.00
Blumenfield, J. Esq.	„ 5.00
David, D. M. Esq.	„ 3.00
David, J. A. Esq.	„ 3.00
David, M. Esq.	„ 3.00
Dannberg, Mr. & Mrs. H.	„ 5.00
Elias, Messrs J. R. & R. H.	„ 5.00
Ellis, C. E. Esq.	„ 5.00
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Ezra, Edward. I. Esq.	„ 10.00
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Ezra, Miss. Flora.	„ 3.00
Ezra, J. A. B. Esq.	„ 3.00
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Fischer, Emile. Esq.	„ 3.00
Foox, Mr. & Mrs. H.	„ 5.00
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Goldman, Issac. Esq.	„ 3.00
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Greenberg, Miss. Bessie.	„ 5.00
Gubbay, D. M. Esq.	„ 5.00
Haimovitch, D. Esq.	„ 3.00
Haimovitch, M. Esq.	„ 3.00
Haimovitch, Mrs. M.	„ 3.00
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Hardoon, E. A. Esq.	„ 5.00
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Hayeem, S. D. Esq.	„ 5.00
Jacob, J. I. Esq.	„ 3.00
Jonah, E. Esq.	„ 3.00
Joseph, Isaac. Esq.	„ 3.00
Klastzker, H. Esq.	„ 3.00
Komor, J. Esq.	„ 5.00
Ladow, L. Esq.	„ 3.00
Levy, N. S. Esq.	„ 5.00
Levy, Simon. A. Esq.	„ 10.00
Lion, L. Esq.	„ 3.00
Michael, Albert. Esq.	„ 3.00
Michael, I. R. Esq.	„ 3.00
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Moore, Mrs. Lewis.	„ 5.00
Moosa, J. Esq.	„ 3.00
Moosa, Mr. & Mrs. S.	„ 5.00
Moses, A. E. Esq.	„ 10.00
Myer, M. Esq.	„ 3.00
Nathan. N. J. Esq.	„ 3.00
Neubrunn, J. Esq.	„ 3.00
Nissim, Edward. Esq.	„ 3.00
Perry, M. S. Esq.	$ 3.00
Raymond, Ralph. Esq. (Kobe)	„ 3.00
Rudolph, Fischer Esq. (donation)	„ 1.00
Schwatrz, Mr. & Mrs. S. E.	„ 5.00
Schwartzberg, Mr. & Mrs. A.	„ 3.00
Seribrinic, S. S. Esq.	„ 5.00
Shekury, G. I. Esq.	„ 5.00
Shen, Mrs. E.	„ 5.00
Sherida, I. J. Esq.	„ 3.00
Solomon, R. J. Esq.	„ 3.00
Solomon, S. J. Esq.	„ 3.00
Somekh, B. A. Esq.	„ 3.00
Somekh, D. S. Esq.	„ 3.00
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Sudka, J. A. Esq.	„ 3.00
Sykes, Miss.	„ 3.00
Sykes Mr. & Mrs. S. E.	„ 5.00
Tieffenberg, M. Esq.	„ 3.00
Toeg, R. E. Esq.	„ 5.00
Widler, D. Esq.	„ 5.00
Amount of old bills since collected	„ 18.00
Balance brought forward from a/c. 1902-1903.	1.10
	$ 844.10

Out of the above $71 have not yet been collected.

EXPENDITURE.

By Schiller & Co. charges on 1 parcel of Reports	$ 4.60
„ Printing and stationery	„ 5.00
„ Collector's fee	„ 3.00
„ Assiduity prizes to the Shanghai Jewish School	10.00
„ Amount remitted D/Draft on the Russo-Chinese Bank in favor of the Anglo-Jewish Association, London, £ 28. at 2/5 Tls. 231.72 at 73.80	$ 313.98
„ Cash at Bank	„ 16
„ Cash in Hand	„ 7.36
	$844.10

E. & O. E.
Shanghai, 20th April, 1904

Audited & Found Correct
AARON J.
HAYEEM S. D.

E. Jonah,
Hon. Sec. & Treasurer.

Proverbs of the People.

Lorenzo Sosso has written a hundred rhymed aphorisms which he calls "Proverbs of the People." Some are new applications of old saws, others are original, if one can lay claim to genuine originality in a field that has been so thoroughly worked. The little book is amusing, and the best taste of its quality may be secured from these couplets, taken at random:

Too oft the hand which wears a glove
Knows neither charity nor love.

Whenever you would give advice
Be not too liberal; keep a slice.

No equality be nature's law
Then Jacob still should rule Esau.

Calendar for the Fortnight.

Friday, Ayar 7th, (April 22nd),
Sabbath Commences (time of lighting) 6.10 p.m.
Terminates 6.55 p.m.
(April 23rd) Portions of Law, AHARAI MOTH KEDOSHIM, Leviticus 16, 17, 18, 19, & 20
Haphtorah, Ezekiel 22

Friday, Ayar 14th (April 25th)
Sabbath Commences (time of lighting) 6.15 p.m.
Terminates 7.00 p.m.
(April 30th) Portions of Law, EMOR, Leviticus 21, 22, 23 & 24.
Haphtorah, Ezekiel 44.

COMING EVENTS.

Distribution of prizes to the pupils of the Shanghai Jewish School.

Meeting of the literary circle of the Shanghai Zionist Association.

First annual meeting of the Shanghai Jewish School

OUR CONTEMPORARIES.

Finding Fault.

The "Jewish Criterion" has the following to say of those who continually find fault:

"The tendency to find fault with others has often been lamented. It seems to be a trick of human nature for most of us to be satisfied with none but ourselves, and if we were introspective in a slight degree, we would not be satisfied even with 'our noble selves.' It is a hard task to 'put ourselves in the place of others. As it is still the fewest who are satisfied with what God does, it is not likely that people will generally be satisfied with what you do, gentle reader. The propensity to grumble and growl at others was recently well illustrated by the remark of a colored preacher who said, 'Some men will put in weeks prayin' for rain, an' den kick 'cos dey happens to get deir feet wet.'"

Unheard Prayers.

Speaking of some prayers that are really worthless the "Sunday School Times" says:

"Some prayers are lost. They fall directly to the earth. There is not even a hearing for them. These are the prayers made without thought or meaning. If our prayers are not worth our own attention, we can be sure they are not worth God's attention. Our national government sets a watch at its gates that no helpless, insane, or incompetent persons come in at them. We need to set a watch over our lips that no senseless or insane or incompetent prayers go out through them. If we transferred some of our anxiety that the Lord should hear us, into watchfulness that we hear and heed ourselves what we pray, we might often face our greatest difficulty."

The Mocking Spirit.

The desire which some people have of mocking, is sharply condemned by "The Examiner." Our contemporary thinks that:

"It is a matter worth every man's serious inquiry, whether he is doing anything to cultivate and strengthen in himself the mocking spirit. The habit of irrational doubt, of disputation, of sneering may be cultivated, until nothing is deemed sacred or true. On the other hand, the spirit of reverence may be strengthened until it shows itself in all its beauty as one of the prime attractions of character. It is part of the faculty of spiritual insight, that enables one to determine the presence of spiritual qualities, whether in life or literature, or in the closer tokens of God's nearness. It is a precious heritage for a child if he has learned the spirit and the habit of true reverence. He will not confound the intimations of God's presence with the displays of human blasphemy. He will know how to understand and interpret the signs of the Spirit."

More Persecutions in Russia.

"The Christian Intelligence" laments the growth of persecutions in Russia. In referring to the renewed attacks upon the Armenian Church, it says:

"It is well known with what severity the Russian Government persecutes all new sects. But this attack upon the time-honored Armenian Church, the oldest religious denomination in the Czar's Empire, has excited unusual indignation. Generations ago the Government granted the Armenian Church a constitution guaranteeing it the right to manage its own church affairs; but it has no more kept faith with the Armenian Church than with Finland. Large numbers of the best and most learned of the clergy are daily being banished. Great exasperation prevails among the Armenians, especially in the Caucasus, and the Government is hurrying troops thither in fear of an outbreak."

English in the Cheder.

The "Jewish Comment," discussing the advisability of giving religious instruction to Jewish children in English instead of in Jargon, asks:

"How many care to have the instruction conducted in language which is to be the child's mother tongue? How many fathers, recognizing the chasm between themselves and their children, are content to bridge it by the translation of their symbols into their children's? The blunder of fighting against the needs of the latter is egregious, as all that the father strives for can be realized in them if he would only grant that they are different from him and that his Judaism will bear acclimatization. The struggle against the English language is still kept up, and one would hardly believe what a storm is aroused by the translation of a passage into English, which the child understands, instead of into Jargon, which he grasps imperfectly."

The Jewish Home.

The "Jewish Voice" expresses the hope that the Jewish home, Israel's glory, will not be permitted to become a thing of the past. It says:

"Israel's glory in all ages was, of course, the home. The Jewish home, the impregnable fort, the never failing arsenal whence Judaism fetched its most powerful ammunitions against all attack—the Jewish home was the sweetest, the ripest fruit of religious teaching. Of all the ideals after which we strive none can be higher than this. But why should we say "ideal," when we know that it was a "reality?" It was? God grant that it be not a thing of the past!"—*American Hebrew.*

Ezra S. Brudno, a Russian Jew, now residing in Cleveland, will have published by Doubleday, Page & Co. a book in which he describes Russian Jewish life and the massacre at Kieff, which was the forerunner of the Kishineff affair. It is entitled, "The Fugitive." The author also gives an intimate view of the persecution of the Jew.

FOR EVER & AYE.

(Contributed.) By J. A. Levi

The passover Holidays have, as usual, come and vanished into the past to join the thousands of others long celebrated, some in perfect bliss in the days of King Solomon, and some during the horrors of the Spanish Inquisition, some in the misery of the Russian and Roumanion Jews and some in the happiness of liberty enjoyed in England and elsewhere: and all sang the same praises to God for the deliverence of their forefathers from Egypt, as much as to say, that, the worst time the Jew ever had in the history of the World was his bondage in Egypt. But it is not so. The Jew's lot has been harder and harder ever since his history was cut off where it is in the Bible. And the Jew, in invoking God's mercies, touches the most sensitive chord in his history with the Almighty, for, it was in the days of the bondage in Egypt that the Lord first apprised His people of His love towards them and His promise to their father Abraham. Moses the Lawgiver and the prophets after him, implored the Lord on behalf of His erring children to save them from destruction as he saved them from Egypt.

Notwithstanding his endless misery the Jew's mind has been imbued with that one hope, faint and distant though it be, a hope implanted by the Lord Himself that He will again redeem him, and, it is this hope alone that preserved him through a life, the tortures and horrors of which could not be fathomed or even imagined by his Gentile fellow creatures. His condition may be truly described as that of a child in the wilderness, lost through his errors of the right pathways; at first retracing his steps on the beaten track and, when just succeeding to discern them, he misses them, and on he wanders again drifting farther and farther to regions unknown but still with the hope of one day returning to his Fatherland growing larger and larger. Yet, his heart beats with the same old yearning, as it did during the first days of his fated exile. Indeed, whether in peace or trouble, in misery or happiness, the Jew fosters this hope with unabatable fervency. And so great is the loss of his Country to him and the desire to be regathered there, that in every generation he feels that his calamity is as fresh as of yore. It cannot be for one moment doubted, that as long as he exists his hope exists with him. His salvation looms far in the mists of the future but come it must. It will be such as will recompense him for all his sufferings and will reward him manifold. On that day, which will be neither day nor night the Jew will have traversed the long and fearful journey of his wanderings, and will enter into his inheritance and embrace his Fatherland like a long lost child, with tears of joy and with a heart repentant to the core. Such has the hope been imbued within him and such will it remain for ever and aye.

THE HAND OF GOD.

Against a pillar's side
Did rest a woman's face;
Her features sad bespoke
Of Zion's exiled race.

Her bosom bare did heave
With grief convulsive, wild;
And at her feet did lie
An infant slain—her child.

Death's Angel on the town
Had bent his fearful face—
The iron hand of Russ
Had lain on Judah's race.

The woman breathed a prayer
Of sorrow and travail;
And from her tortured heart
Arose a piteous wail.

Her loved husband was
In banishment and pain
Her dwelling had been burned,
Her only child been slain.

Her prayer did soar on high
And reached Jehovah's ear;
His brow was knit with wrath:
The Heavens shook with fear.

A thunderous voice of fury rent
The vaulted sky of vapours gray;
"The brazen beast of giant size
Shall tremble on its feet of clay."

An Angel 'ceived the words divine,
And bore them on his airy wings,
And wafted on a little race
The mandate of the King of kings.

ALFRED SASSOON.

Calcutta.

JEWISH CALENDAR, 5664.

5664.				
TISHRI	1	NEW YEAR	Tues.	Sept. 22
,,	2	,, 2nd Day	Wed.	,, 23
,,	3	Fast of Gedaliah	Thurs.	,, 24
,,	10	DAY OF ATONEMENT	Thurs.	Oct. 1
,,	15	TABERNACLES, 1st Day	Tues.	,, 6
,,	16	,, 2nd Day	Wed.	,, 7
,,	21	Hosha'ana Rabba	Mon.	,, 12
,,	22	SHEMINI ETZERET	Tues.	,, 13
,,	23	Simchat Torah	Wed.	,, 14
HESHVAN	1	Rosh Hodesh*	Thurs.	,, 22
KISLEV	1	Rosh Hodesh	Fri.	Nov. 20
,,	25	HANUKAH, 1st Day	Mon.	Dec. 14
TEBET	1	Rosh Hodesh*	Sun.	,, 20
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			1904.	
SHEBAT	1	Rosh Hodesh	Mon.	Jan. 18
ADAR	1	Rosh Hodesh	Wed.	Feb. 17
,,	13	Fast of Esther	Mon.	,, 29
,,	14	PURIM	Tues.	Mar. 1
NISAN	1	Rosh Hodesh	Thurs.	,, 17
,,	15	PASSOVER, 1st Day	Thurs.	,, 31
,,	16	,, 2nd Day	Fri.	April. 1
,,	21	,, 7th Day	Wed.	,, 6
,,	22	,, 8th Day	Thurs.	,, 7
IYAR	1	Rosh Hodesh	Sat.	,, 16
,,	18	33rd Day of Omer	Tues.	May. 3
SIVAN	1	Rosh Hodesh	Sun.	,, 15
,,	6	PENTECOST, 1st Day	Fri.	,, 20
,,	7	,, 2nd Day	Sat.	,, 21
TAMUZ	1	Rosh Hodesh	Tues.	June. 14
,,	17	Fast of Tamuz	Thurs.	,, 30
AB	1	Rosh Hodesh	Wed.	July. 13
,,	9	FAST OF AB	Thurs.	,, 21
ELLUL	1	Rosh Hodesh*	Fri.	Aug. 12
TISHRI	1	NEW YEAR (5665)	Sat.	Sept. 1

*The previous day is also observed as Rosh Hodesh.

Printed by De Souza & Co., for the proprietors at 16, Peking Road, Shanghai.

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*The previous day is also observed as Rosh Hodesh.

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Israel's Messenger.

A Fortnightly Journal for the Jewish home

containing interesting articles & news from Books, Periodicals &c.

Issued on every alternate Friday. Price, Three Dollars a Year.

"ISRAEL'S MESSENGER"

PUBLISHED EVERY ALTERNATE FRIDAY,

AT 16, PEKING ROAD, SHANGHAI.

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Vol. I, No. 2

ISRAEL'S MESSENGER.

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OFFICE, 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, 6th May 1904:—Ayar 21st 5664.

CALENDAR FOR THE FORTNIGHT.

Friday, Ayar 21st, (May 6th)
SABBATH, commences (time of lighting) 6.20. p.m. & terminates (May 7th,) 7.05. p.m.
Portion of Law, BEHAR SINAI & BEHOOKOTHAI, Leviticus Chapter 25,26,27.
HAPHTARA, Jeremiah Chapter, 16.
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DANIEL, Chapter 6 to end of Chapter 12.

Friday, Ayar 28th (May 13th)
SABBATH commences (time of lighting) 6.25. p.m. & terminates (May 14th) 7.10 p.m.
Portion of Law, BUMIDBAR, NUMBERS Chapter 1,2,3 & 4,
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Sunday, (May 15th) Rosh Hodesh SIVAN.

JEWISH CALENDAR, 5664.

5664.					
TISHRI	1	NEW YEAR	Tues.	Sept.	22
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,,	10	DAY OF ATONEMENT	Thurs.	Oct.	1
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HESHVAN	1	Rosh Hodesh*	Thurs.	,,	22
KISLEV	1	Rosh Hodesh	Fri.	Nov.	20
,,	25	HANUKAH, 1st Day	Mon.	Dec.	14
TEBET	1	Rosh Hodesh*	Sun.	,,	20
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		1904.			
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ADAR	1	Rosh Hodesh*	Wed.	Feb.	17
,,	13	Fast of Esther	Mon.	,,	29
,,	14	PURIM	Tues.	Mar.	1
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,,	16	,, 2nd Day	Fri.	April.	1
,,	21	,, 7th Day	Wed.	,,	6
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,,	18	33rd Day of Omer	Tues.	May.	3
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The Sacred Language.

Language of lightning and thunder,
Cause of contention and blunder,
Since spoken on mountain yonder,
Minds of men commenced to ponder.

Language of old and ever new,
Esteemed by all and known by few,
Refreshing the spirit as dew,
To blossom, to grow, ever true.

Language breathing inspiration,
Life, pride and humiliation,
Heart and soul to elevation,
To instil is her vocation.

Language of prophets and sages,
Historic of youth and ages,
Recording deeds and their wages,
Filling a great many pages.

Language of love and purity,
Teaching truth and fidelity,
To lead a life of chastity,
Usefulness and integrity.

Language sanctified by friendship,
Lofty hallowed by scholarship,
Discarded even from worship,
By servants assuming lordship.

Language sacred, thy name of old,
Uniting Judah in thy fold,
Thy words ever in view to hold,
Better far than silver or gold.

Language sacred arise from dust,
Dispel obscurity thou must,
Relieve from icy, frosty crust,
Those perverting thy holy trust.

Language, sacred is thy simple name;
Be knowing thee we have gained fame,
To retain thee our zeal and aim,
To learn and develop the same.

Language sacred, awake from sleep,
Aberrations are dark and deep,
For thy guiding light we do weep,
To guide us, to lead us and keep.

ADOLPH ABREY,

In the *Jewish Tribune*.

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CORRESPONDENCE.

[The Editor does not hold himself responsible for the opinions of Correspondents, and the publication of any correspondence does not necessarily indicate his concurrence with the views expressed therein.

He reserves to himself the right to publish or reject any contributions.

The real names and addresses of all Correspondents should always be sent in not necessarily for publication.]

"ISRAEL'S MESSENGER."

Shanghai, 28th April, 1904.

To the Editor,

"Israel's Messenger."

Sir,

I was very pleased to see that at last our long cherished hopes of having a Jewish newspaper in Shanghai, in the interest of Jews and Judaism in China, have been realised.

You really deserve the thanks of all liberal minded men for the splendid thing you did, in supplying—to use your own expression—"that which has always been considered a great desideratum." I believe I am echoing the sentiments of several of my friends in saying that we shall make it a point to always support and not to miss a single number of "Israel's Messenger"

Wishing your paper the success it deserves and enclosing my card.

I remain,

Yours etc.

EPHIE.

Shanghai, 24th April, 1904.

To The Editor,

"Israel's Messenger."

Sir,

I really cannot refrain from sending you a few words of sincere congratulation and appreciation for the admirable way you have managed to publish a Jewish paper in Shanghai, the first issue of which has just reached me. I need hardly say that I have especially read your leaderette with deep interest and I venture to fully share your views expressed therein and I earnestly hope that you will get the support of the entire Jewish community of Shanghai, I do not wish to write a single word more than is necessary but I cannot help saying that we all should now feel proud of your paper which will in future—I sincerely hope—be the means of closely uniting the "scattered remnants of the House of Israel in the Far East."

For my part, and I believe that of every friend with whom I read the "Israel's Messenger," the hope is, that it will maintain and continue to better its position, in the ranks of Jewish journalism. To be conducted, as it is at present, it must be an honour to the community and a credit to those connected with it.

With every good wish for your future success and welfare.

Yours obediently,

A WELLWISHER.

Shanghai, 26th April 1904.

To the Editor,

"Israel's Messenger."

Dear Sir,

I am indeed very pleased to see that the long wished for journal devoted to matters purely Jewish has at last made its appearance in Shanghai. I read the first number of your paper with great interest. I can only say that it is a credit to all those connected with it and I wish it all the success which it deserves.

Yours faithfully,

S. D. HAYEEM.

17 Yangtzepoo Road,

Shanghai, 2nd May 1904.

To the Editor,

"Israel's Messenger."

Sir,

I have been very pleased to see that you have undertaken to publish a Jewish paper, devoted exclusively to the interest of the Jews in the Far East. On reading "The Israel's Messenger," I felt that a step in the right direction has been taken. I shall do my best to introduce it amongst all my friends and I believe they will also take the same interest in its progress as I do.

Heartily wishing you every success in your efforts.

I remain,

Yours faithfully,

R. SPUNT.

Shanghai, 2nd May 1904

To the Editor,

Israel's Messenger,

Dear Sir,

I was indeed very pleased when I received the first copy of your paper which treats of Jewish matter both local and foreign. The want of such a paper has long been felt in Shanghai and I sincerely wish it every success which it fully deserves. I enclose my card.

Yours faithfully,

A FRIEND.

"ZIONISM."

Shanghai, 27th April, 1904.

To The Editor,

"Israel's Messenger."

Sir,

Your notes on Zionism in your last issue confirm one in his expectation that the "Israel's Messenger" will in future uphold the cause of the Zionist Movement. For this attitude all the Zionists should feel proud. You rightly remark that "the Movement is to be congratulated on having such ardent supporters as the Shanghai Association." Yes, to have achieved such a success within a little over a year of its existence, is indeed an indication that Zionism today is no longer misunderstood as has been the case before. Your suggestion that the Jews of Hongkong should also establish a branch of the Zionist Movement, will, I hope not be without practical result. But I can see no reason why our neighbours in other places in China, Japan, and India should not be reminded to take the matter in hand and give their support to the cause. If in some places the community is too small to organise a branch they might join the nearest Association. I make this suggestion in all sincerity and I hope it will lead to some practical result.

In advocating the cause of Zionism kindly permit me to state that I am an heart-souled Zionist and am by no means an eclectic thinker. I paid close attention to all the aspects of Zionism and devoted my earnest consideration to the question and have come to the conclusion that the salvation of our race can only be achieved by our uniting together and standing up for our rights as a nation. In this Zionism has partially succeeded. We have still before us a great deal of work to do. Our work has just begun and by the help of God we shall ultimately bring it to a successful issue. At the present moment the condition of Jewry in Eastern Europe is worse than deplorable. The *manner* (to use a mild expression) with which our coreligionists are being treated have raised our sympathy to its highest pitch and the fortitude with which they have borne their sad lot—has won our respect and esteem. Turn, your eyes Sir, to the miserable victims of oppression, think of the unfortunate creatures to whom even hope, the last consolation of the weary and afflicted, is denied. The terrible sufferings which they now endure are aggravated by the belief that similar oppression will be the lot of those who come after them. In Zionism there is a remedy for these evils, and for this and various other convincing reasons, I earnestly beg all Jews to support the Movement. It is therefore the duty of everyone of us to help, and though it may not be in the power of many of us to do much, it is still in our power to do something and every one ought to do his best.

Thanking you in anticipation for your kindness in inserting this appeal in your journal.

Yours obediently,

A ZIONIST.

Some Danish Proverbs.

It is bad to lean against a falling wall.

Advice after mischief is like medicine after death.

To give good counsel to a fool is like throwing water on a duck's back.

Who refuses cheap advice must buy dear repentance.

He who knows how to beg may leave his money at home.

Care, and not fine stables, makes the good horse.

Give to a pig when it grunts and a child when it cries, and you will have a fine pig and a bad child.

Much broth is sometimes made of little meat.

He who takes a child by the hand takes a mother by the heart.

Fortune often knocks at the door, but the fool does not invite her in.

It is too late to cover the well when the child is drowned.

A silent man's words are not brought into court.

Wash a dog, comb a dog, still a dog remains a dog.

Tell me your company and I will tell you what you are.

The horse must go to the manger, and not the manger to the horse.

A lean compromise is better than a fat lawsuit.

A PRAYER.

Grant me the wish I dare not pray,
In thine own time—some day.
Comfort my heart, the while I stray;
Show me Thy light, Thy way.

When 'mid the struggle and the strife,
Darkness enwraps my soul,
Help Thou Thy creature, guard my life,
Oh, God! show me Thy goal.

Teach Thou the path where peace abides,
Strengthen, my failing will,
In darkness, as when light decides,
Father, be with me still.

—Do not seek for the City of God on earth, for it is not built of wood or stone; but seek it in the soul of the man who is at peace with himself and is a lover of true wisdom.

If a man practises ablutions of the body, but defiles his mind; if he offers hecatombs, founds a temple, adorns a shrine, and does nothing for making his soul beautiful; let him not be called religious. He has wandered far from real religion, mistaking ritual for holiness; attempting, as it were, to bribe the Incorruptible and to flatter Him whom none can flatter. God welcomes the genuine service of a soul, the sacrifice of truth, but from display of wealth He turns away.—Philo Judaeus.

We cannot expect too little from men, nor too much from God.—Matthew Henry.

If a man is unhappy, it must be his own fault; for God made all men to be happy.—Epictetus.

DON'T BE DISCOURAGED

Trust yourself to God who calls you,
Then no harm can e'er befall you;
Don't be discouraged. Do the right,
And day will chase away your night.

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults; in every person who comes near you look for what is good and strong, honour that, rejoice in it, and, as you can, try to imitate it; and your faults will drop off, like dead leaves when their time comes.—Ruskin.

ISRAEL'S MESSENGER.

Shanghai, 6th May, 1904.

ISRAEL AS A NATION.

Does this nation still exist? Yes, it does; and we are confronted with the standing miracle embodied in the word "*Israel.*"

The twelve sons of Jacob did not found twelve tribes, but *one.*

After a lapse of over four thousand years that nation exists still—the only one on earth which can trace back its ancestry to a single individual, at such a distance chronologically. Tho' now without a land and without a king the authentic national history of the Jews, attested by ancient documents still extant, goes back farther than that of any other people. They have for about 3600 years been a nation and yet a family still, owning one father and one mother; bearing to each other the strong family likeness observable between brothers and sisters, using still the old family names cherishing as their very hearts' blood the old family traditions, living among all nations yet belonging to none; retaining even among Aryan and Hamitic peoples the peculiar and refined Semitic Type;—distinct in character, in religion, in worship, in language, in customs, in memories, in hopes; distinct from all other, alike only among themselves.

There they are, still living among nations, confronting every nation upon earth with a present fulfilment of prediction which are over 4000 years old. They speak all Gentile languages, and dwell in all Gentile lands, yet, sharply defined lines separate them from the rest of the Gentile world; and so broad and deep is the distinction, that the division of the human race into Jews and Gentiles puts Israel alone on the one side, and all the earth besides on the other. The Jews are the oldest of nations and yet they exist in full vigour still, after their early contemporaries, Hitties, Amorites, Egyptians, Chaldeans, Assyrians, and Babylonians, Medians, Persians and Grecians, as well as their later contemporaries—Seleucidae, Ptolmies, and Ceasars, have all along since entirely disappeared. Century after century, millenary after millenary have silently rolled by, since the programme we are considering was first divinely announced, and *all those ages unanimously attest its fulfilment.*

It is over 4000 years since the birth of the promised seed, 3216 years since the exodus and the birth of the Jewish nation, and 1836 years since the Jewish dispersion; and yet tho' they have been the most sorely afflicted people known to history, they are still preserved; and now in this twentieth century, they are again obtaining thro' their wonderful financial skill, such power in the civilized world, that Emperors, Kings, Princes and Presidents treat them with consideration and respect. Tho' so long scattered in all countries and destitute of a government of their own, they are none the less *one* people, still.

The links which bind them together, are —a common creed, a common life, a common centre, and a common hope. They all believe in the God of Abraham, in the law of Moses, in the observance of the Sabbath, and feasts and fasts of Leviticus; and they all maintain synagogue worship. Jerusalem is the centre of the world to the Jew, whether he live on the Euphrates, the Nile or the Tiber; and thither, whenever possible the pilgrim proceeds at least once in his life. These and other distinctive observances make the Jews, dwell where they may, *One* people.

The Alliance Israelite Universelle as well as the Anglo Jewish Association, bind the scattered Jews all the world over into one body; moreover the Zionist Movement founded by Dr Herzl has further tended to strengthen this bond of unity. As a nation, they are absolutely unique in character; and tho' their national independence lasted but a short part of their long history, tho' they have never been very numerous, and tho' they have always been despised and disliked by other nations, they have nevertheless as a people exerted more decided and widespread influence on the world than any other that ever existed. No power has ever been able to crush, no persecution to destroy them. They have influenced, taught, pervaded mankind. Their sacred book is the sacred book of humanity, their religious ideas are becoming more and more the religious ideas of the race. What explains it all and alone explains it? Nothing but the truth that "God sheweth his word unto Jacob, His statutes and judgments unto Israel."

EDITOR'S NOTES.

As has been anticipated, the Court of Consuls has decided in favour of Mr. S. A. Hardoon in his case against the Municipal Council, which arose out of the latter refusing to grant Mr. Hardoon permit to culvert the creek running through his property in the Bubbling Well Road and to erect a boundary wall. We have followed the case very closely and we consider it a pity that the case should have been allowed to go into Court. Mr. Hardoon is to be congratulated in having taken the initiative in testing the case, the result of which is beneficial, not only to the interests of present landholders, but also to that of future generations.

To all those who sent us directly or indirectly words and letters of congratulations (some of which are published in this issue) and wishes for a useful and long career in the ranks of Jewish journalism, we beg to tender our most sincere and heartfelt thanks. We should have liked to make an individual acknowledgement to all of them but it is a difficult task, owing to their large number. All we have to say is, that we are not conscious of having done more than part of our duty, there is more to do; in fact, we should have been sorry to have done less.

We publish elsewhere in this issue a sermon on "The Mission of Judaism" by the Rev. David Philipson, D.D., of New York, which he delivered recently before the Temple Emanu-El Congregation. We are indebted to the "American Hebrew" for reproducing it in our columns and we have no doubt that it will be read with considerable interest by our readers, inasmuch as we have no Minister here to fill up the post of a Rabbi preacher. We commend the sermon to the most serious consideration of our readers.

We direct the attention of all those who are concerned in the future stability of the Jewish race, to the greatest work that has ever been produced since the time of the Talmud, viz:— the Jewish Encyclopedia. So far six volumes have been published and the remaining six, we understand, will be ready before the end of next year. The publishers, Messrs. Funk and Wagnalls are offering them on easy instalment system of payment, in order to enable even those of moderate means to include the Encyclopedia in their libraries. We believe that there is a large number of our readers who would like to have their names enrolled on the list of contributors to the Jewish Encyclopedia, to whom we strongly commend this important and useful work, which we believe, in the words of Mr. Zangwill, "is a historic event, which is bound to have far-reaching effects both on Judaism and Christianity."

We are authorised by the Honorary Secretary of the Shanghai Zionist Association, to state that the list of subscribers to the Jewish Colonial Trust will be closed on the 30th May and that intending subscribers are requested to send in their applications on or before that date. In the meanwhile all those who have subscribed are called upon to send the equivalent of £1/— say eleven dollars to the Hon. Secretary, No. 6 Nanking Road, who will apply on their behalf for all the shares through the proper channel.

THE RITUAL MURDER CALUMNY.

ROME, March 2.

An incident arising out of a question asked in the Chamber of Deputies to-day affords an instance of the sane and liberal abhorrence with which Italy regards anti-Semitic propaganda. It would appear that during Carnival time a play was performed at a school in Verona in which the old calumny was introduced of "ritual murder" done by Jews. The story raised at once a storm of indignation among the Deputies present. The Under-Secretary for Public Instruction, Dr. Vinchia, was, however, able to inform the Chamber that, though the fact which he stigmatised as 'ignoble and shameful' was unfortunately true, the school had been already deprived of its licence to teach, and a strict inquiry had been made in order that the responsible officials should be brought to justice for incitement to class hatred. *Times* Correspondent.

SMART MORSELS.

Stupidity.

"I believe the jury has been inoculated for stupidity." said a lawyer. "That may be," said his opponent, "but the bar are of opinion that you had it in the natural way."

Next to nothing.

What o'clock is it, Pat?" enquired a traveller. "Next to nothing, sir," answered the Irishman, with great confidence. "What do you mean?" asked the traveller. "Not quite one," replied Pat, "and it follows of course, that what is not one, is next to nothing."

A smart reply.

A tutor of a college, lecturing a young man on his irregular conduct, added with great pathos, "The report of your conduct will bring your father's grey hairs with sorrow to the grave." "I beg you pardon, sir," replied the pupil, "my father wears a wig."

The soft head.

A well dressed young gentleman at a ball, in whisking about a room, ran his head against a young lady. He began to apologise, but the young lady cut him short, saying, "Not a word, sir, it is not hard enough to hurt anybody."

A smart lad.

A few years ago a little fellow was taken by his father to a carpenter, to be bound apprentice to him, after the fashion of those times. In settling the business, the master, who was one of the stiff kind, observed, "Well my boy, I suppose you can eat almost anything, can't you? I always make my boys live on what they don't like." I love everything but *mince pie* and *apple pie,*" was the boy's instant reply.

THE MISSION OF JUDAISM.

By Rev. David Philipson, D.D.

Words are the vessels of ideas. The great thoughts which are shaped in the crucible of reflection survive only if the verbal mould in which they are cast is as perfect of its kind as is the jewel within. As an apple of gold in a frame of silver, to use the expressive phase of the Biblical sage, is a mighty thought in an appropriate casing. The immortal thinkers, prophets, sages, aspirers who have glorified the life of humanity, have left as their legacy to posterity precious ideas, pithily expressed, so apt, so clear, so comprehensive, that we can, indeed, say of them, they are stamped with God's own seal, truth eternal and immutable. In all ages, in many places, have such compelling thoughts been uttered in won- eternal and immutable. In all ages, in many places, have such compelling thoughts been uttered in wondrous ways; it is thus that God has spoken to His children everywhere through His messengers, the truth seekers and the truth speakers, but never has the divine message been heard more clearly and more purely than from the lips of Israel's prophets, whose clarion accents sound as inspiringly to-day as at the time they were first pronounced.

The mighty truths embodied in the winged words these greatest of preachers, whose lips were indeed touched with the burning coal of eloquence taken from the inconsumable fire on God's altar, still have power to move and thrill us with a potency all their own. These men came to the people commissioned by God himself; first and greatest of the band was Moses, the giant son of Amram; if ever man displayed the leader's powers, it was he; if ever man trod the heights of inspiration, it was he; if ever man pointed the way to the mount of God, it was he; if ever man framed divine immortal thought in fitting immortal wrods, it was he; the faithful servant, like whom none arose thereafter in Israel. It is one of these undying significant words that I have chosen for our consideration this morning. The traditional section appointed for this day's reading from Sacred Scripture presents the people of Israel as having arrived at Mount Sinai; the great leader announces to this people the purpose that God had in view in delivering them, the object for which they were to strive, the mission they were to fulfill. In God's name he pronounces the weighty message:

"and you shall be to Me a peculiar treasure from among all nations; * * * and you shall be to Me a kingdom of priests and a holy people."

This is one of those undying messages that has become bone of Israel's bone, sinew of its sinew; if we ask to-day, what of Judaism? we must hark back to this old, yet ever new pronunciamento, for only if we plant ourselves firmly on this basis, is there any pith or point to our question; only if we are firmly convinced that there is a special relation between God and Israel as implied by these words, only if we are thoroughly permeated with the belief that Israel is the servant, the prophet of God; only if we see in the outworking of Israel's history the very purpose of God himself; only if we feel that Israel in all truth was called into being to be a holy people, a kingdom of priests; only if we have the firm, abiding faith in the divine call of Israel to be the Messiah of the peoples of the earth, the anointed of God, appointed to serve, to struggle, to suffer, to trust, to be loyal to ideals, to strain, to strive and to aspire, despite and in face of all discouragement and disheartenment, only then will and can we find and see in Judaism our glory and not our shame, our hope and not our despair, our privilege and not our apology, our triumph and not our defeat, our God-given mission and not our mandecried misfortune. First, then, a people selected from among all the nations. God's own people! We know how fully, how thoroughly, how completely this belief possessed our fathers. We know how the traditional liturgy of the synagogue emphasizes this idea! We know how this conviction enabled the devoted children of Israel to endure despite nameless woes and indescribable ills! What though they were the pariahs of the earth, homeless, landless, shelterless; what though men despised them, marked them with a yellow badge, cooped them up in ghettos, spat upon them, plundered, mobbed and killed them; what though life spelt misfortune and freedom was denied them? All this was only the outer lot, all this would pass for God's ancient promises were sure; they felt that they were the chosen people, that they were God's own, His witnesses; this inner conviction enabled them to endure where otherwise they must have broken; the time must come when they would ride the high places of the earth and be indeed saved of the Lord. It is not difficult to understand that without some inner moving faith like this of their true superiority over the oppressor, that ill-starred multitudes of Israel in the lands of mediaeval Christendom could not have persisted as they did, for though they could be oppressed, they could not be suppressed. This then the practical effect of such a conviction. But, I hear it said, this belief that Israel was the chosen people of God, was possible of acceptance in past days, but we know better now; the study of the religions of the ancient peoples of the earth has disclosed the fact that Israel was not alone in this belief, that it was the favorite of its God. The people of Moab held the same of its relation to its god, Khemosh. The Babylonians spoke of themselves as the favorites of Marduk, and a like conviction existed among other peoples; so is it too with later religions. Each Christian sect is sure that it is the especial favorite of God, and the Mohommedans designate themsevles the beloved of Allah. Must we not then in the light of such facts relegate to the rubbish chamber of outworn beliefs this conviction of our fathers and attempt to readjust our thought along other lines?

Despite such contentions, which cannot be denied, I am still hardy enough to claim and to believe that an eternal and salient truth lies in the words spoken to Israel; "Ye shall be a people selected from all the peoples of the earth!"

The one great unexplained and possibly unexplainable fact in human life is genius. An Isaiah, a Plato, a Dante, a Shakespeare, a Raphael, a Beethovoen, a Goethe, and the others that might be named, stand out from their fellows as the elect of God. Potent as the theory of development is in explaining other phenomena of existence, it fails here absolutely. Environment, heredity, education, may suffice to account for the achievements of other men, but in the case of the genius there is the mysterious plus that baffles human ken. It is as though at birth a divine voice had said. "Thou shalt be chosen from among all other individuals, set apart, distinguished." Well then, just as there are individual geniuses who stand out brilliantly distinct from all other individual men, so are there nations that are differentiated from all other peoples by the inexplicable quality of genius. The Greeks, for example, had the genius for beauty, the Romans for government, the English for freedom; they, too, were chosen peoples; in a higher degree, inasmuch as religious truth is the highest truth, was Israel the chosen people of religion, was Israel the genius-nation, the holy people, appointed to be the teacher and the guide of mankind in the religious and ethical life. There is a difference in degree, but not in kind. Israel had the passion for righteousness, the genius of faith. It gave mankind its God; it was chosen in the best and highest sense to be the priest people of humanity.

Yes, the best and highest sense! I use this phrase advisedly. To the ordinary man of ancient, as well as modern times, the chosen-people idea carried with it the thought of favoritism, the thought that no matter what would betide, God would protect His people, would fight on their side, would discomfit their enemies, would give them the good things of life. Had this thought persisted in Israel, it must have gone the way of all other peoples who failed to rise to the higher content of the idea. But Israel was fortunate, as was no other people, in having that band of religious geniuses, the prophets, who interpreted the significance of this thought in a manner peculiarly their own. When Moses defined the term, "Segullah," by the expression, holy people, kingdom of priests, he gave voice to a thought that has proven one of the most fruitful in the development of character along the highest lines. The chosen people! Chosen for what? To be holy! to do priestly service! Chosen then for responsibility, not for favoritism. Israel being especially favored among the nations of the earth in being endowed with the genius of religion, has greater responsibilities than any to become, and to be the pattern-people of holiness; to be a light, to point the way to God. A great gift entails a great duty. That is what the prophet, Amos, meant when he declared that because God had chosen the people of Israel from among all the nations of the earth, therefore he punished them particularly for all their iniquities. See you not the striking uniqueness of this thought? Even at this late day the idea has not been outgrown that the shortcomings of a favorite should be looked upon leniently and readily condone how much more was such an idea prevalent in earlier times. But no! declares the prophet; quite the contrary is the case; the shortcomings and the lapses of the favored one are visited the more heavily because there is less excuse; if God has showered upon you greater blessings than upon others, He has thereby laid upon you the greater burden to rise to the opportunities which these blessings make possible for you. This is the true significance of the "the burden of the law." Israel was chosen from among all the nations to receive the high teachings embodied in the moral law; it was the instrument whereby the truth of the one God was revealed to mankind. If the appellation, "Am Segullah" has any meaning at all, it is this; surely Israel's career on earth has been all obligation, all service; yes, "Eved Adnoi," the servant of God, is the true definition of Israel as the chosen people; the highest privilege is service; the noblest interpretation of the choice is obligation.

Our Judaism then lays its burden upon us, as does truth of any kind upon its votaries; surely, greater distinction can there be for no man than to be in all justice worthy of being called one of the chosen in this sense. Oh, that the deep significance of this came home to the Jew of to-day; oh, that the light of this prophetic interpretation of the purpose of Judaism would so illumine his soul that he, too, would say, as did the fathers in response to Moses, "All that God has spoken, we will do." Oh, that he felt with every fibre of his being that nothing so ennobles human life as the practical carrying out of this great Jewish conception of service in the cause of lofty ideals. Then would he be Jew, not merely by the accident of birth, but by the force of soul; then would he give evidence of his spiritual relationship with the myriads who have made Judaism's record glorious, the prophets, the thinkers, the martyrs, the toilers, of all the generations, the chosen people indeed, the people that performed the greatest service to the truth by its constancy and its protestant attitude in an all hostile environment as it has been so brilliantly said, "when one remembers how Israel has agonized—the great misunderstood of history, how his pestilent heresy has been chastised and rebuked by Popes and Crusaders, Inquisitors and Missionaries, how he has remained sublimely protestant, imperturable amid marvellous cathedrals and all the splendid shows of Christendom, and how, despite all and after all, he is living to see the world turning slowly back to his vision of life; then he seems to see "the finger of God," the master artist, behind the comedy-tragedy of existence, to believe that Israel veritably has a mission, that there is no God, but God, and Israel is His prophet; not Moses, not Christ, not Mohammed, but Israel . . . in whom God was revealed, and if whose faith and hope be a dream, it were well to abandon the search for significance in the futile and ephemeral life of man and to look forward hopefully to the Messiah of the Cosmic catastrophe." A sublime picture for us to contemplate; Israel firm, unyielding, constant, content to serve, willing to undergo responsibility and to take upon itself obligations, though it forewent the pleasant experience of life, this the "Am Segullah" of prophetic thought, this the chosen people that has persisted and conquered, this the spiritual Israel, whose mission lies not in a small corner of Western Asia, but in all the lands of the earth, there to be faithful and to serve as the historic example that not by force nor yet by might does man gain the true victories of life, but by the spirit, even by the spirit of God.

The second term applied in our text to Israel in the special relation to God wherein it was entering is, "Mamlekheth Kohanim," that it was to be a kingdom of priests! Never has the democratic idea of every man's worth as equal to every other as the child of God, been more strikingly expressed. Although it is true that in Israel as among the other nations of the ancient world, a caste system grew up and the people were divided into the three classes, Priests, Levites, and Israelites, still did this division not succeed in eliminating the high idea expressed in our phrase. The consciousness was kept alive in Israel that each and every one was the child of God, nay, further, that in the true service of God there can be no distinction among men.

(to be Continued.)

STORIES FROM THE RABBIS.

Rabbi Jochanan and the Shade of Elijah.

Rabbi Jochanan, the son of Levi, fasted and prayed to the Lord that he might be permitted to gaze on the angel Elijah, he who had ascended alive to heaven. God granted his prayer, and in the semblance of a man "Elijah" appeared before him.

"Let me journey with thee in thy travels through the world," prayed the Rabbi to Elijah; "let me observe thy doings, and gain in wisdom and understanding."

"Nay," answered Elijah, "my actions thou couldst not understand; my doings would trouble thee, being beyond thy comprehension."

But still the Rabbi entreated: "I will neither trouble nor question thee," he said, "only let me accompany thee on thy way."

"Come, then," said Elijah; "But let thy tongue be mute. With thy first question, thy first expression of astonishment, we must part company."

So the two journeyed through the world together. They approached the house of a poor man, whose only treasure and means of support was a cow. As they came near, the man and his wife hastened to meet them, begged them to enter their cot, and eat and drink of the best they could afford, and to pass the night under their roof. This they did, receiving every attention from their poor but hospitable host and hostess. In the morning Elijah rose up early and prayed to God, and when he had finished his prayer, behold the cow belonging to the poor people dropped dead. Then the travelers continued on their journey.

Much was Rabbi Jochanan perplexed. "Not only did we neglect to pay them for their hospitality and generous services, but his cow we have killed;" and he said to Elijah, "Why didst thou kill the cow of this good man, who——"

"Peace," interrupted Elijah, "hear, see and be silent! If I answer thy questions we must part."

And they continued on their way together.

Toward evening they arrived at a large and imposing mansion, the residence of a haughty and wealthy man. They were coldly received; a piece of bread and a glass of water were placed before them, but the master of the house did not welcome or speak to them, and they remained there during the night unnoticed. In the morning Elijah remarked that a wall of the house required repairing, and sending for a carpenter, he himself paid the money for the repair, as a return, he said, for the hospitality they had received.

Again was Rabbi Jochanan filled with wonder, but he said naught, and they proceeded on their journey.

As the shades of night were falling they entered a city which contained a large and imposing synagogue. As it was the time of the evening service they entered and were much pleased with the rich adornments, the velvet cushions, and gilded carvings of the interior. After the completion of the service, Elijah arose and called out aloud, "Who is here willing to feed and lodge two poor men this night?" None answered, and no respect was shown to the traveling strangers. In the morning however, Elijah re-entered the synagogue, and shaking its members by the hands, he said, "I hope that you may all become presidents."

Next evening the two entered another city, when the Shammas (sexton) of the synagogue, came to meet them, and notifying the members of his congregation of the coming of two strangers, the best hotel of the place was opened to them, and all vied in showing them attention and honor.

In the morning on parting with them, Elijah said, "May the Lord appoint over you but one president."

Jochanan could resist his curiosity no longer. "Tell me," said he to Elijah, "tell me the meaning of all these actions I have witnessed. To those who have treated us coldly thou hast uttered good wishes; to those who have been gracious thou hast made no suitable return. Even though we must part, I pray thee explain to me the meaning of thy acts."

"Listen," said Elijah, "and learn to trust in God, even though thou canst not understand His ways. We first entered the home of the poor man, who treated us so kindly. Know that it had been decreed that on that very day his wife should die. I prayed unto the Lord that the cow might prove a redemption for her; God granted my prayers, and the woman was preserved unto her husband. The rich man, whom next we called upon, treated us coldly, and I repaired his wall. I repaired it without a new foundation, without digging to the old one. Had he repaired it himself he would have dug, and thus discovered a treasure which lies there buried, but which is now forever lost to him. To the members of the synagogue who were inhospitable, I said, 'May you all be presidents,' and where many rule there can be no peace; but to the others I said, 'May you have but one president;' with one leader no misunderstanding may arise. Now, if thou seest the wicked prospering, be not envious; if thou seest the righteous in poverty and trouble, be not provoked or doubtful of God's justice."

With these words Elijah disappeared, and Jochanan was left alone.

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Shanghai, Thursday, 19th May 1904:—Sivan 5th 5664.

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He who trusts in his own wisdom or abilities, or in the strength of his body and in his own efforts, will labour in vain, weaken his powers, and find his skill inadequate to the attainment of his desires; .....and trust in wealth may be the destruction of the soul. He who trusts in God will be led to serve none other than Him, in that he will not build his hopes on a man, and will not wait, in anxious anticipation, for any human being; and he will not serve them, or try to curry favour with them; and he will not be hypocritical to please mankind, to the detriment of his services of God; and he will have no fear of man nor of human fault-finding. He will be independent, and strip off from himself the livery of human favours and benefactions.

THE SABBATH DAY—KIDDUSH AND HABDALAH.

The dwellings of the poor, else drear and dim,
Glisten with Sabbath lights—the drear old hymn,
"Peace be upon you," greets the coming guest
By way of homage to God's day of rest;
The snow-white damask decks the humble board,
With viands choice such as scant means afford;
The children, on each week-day wont to roam,
Forgather to partake the joys of home;
All radiant with delight beyond expressing,
Incline their heads to claim their parents' blessing;
But, none may yet the festive banquet share
Till words inspired have sanctified the fare.
The twofold bread that of God's bounty tells,
The gladdening wine, wherewith the fond heart swells,
Combine to hallow the pure bliss-fraught day—
O that its chastening spirit came to say!

Thou sweet Sabbath of rest! priceless gift form above!
Sacred symbol of Faith! Fruitful token of Love!
Thrice welcome to him who hath cast off the coil
Of wearisome, warrying, work-a-day toil;
Then in spirit ecstatic that thrills the heart's chord
He exclaims: "Enter hither thou best of the Lord."
For prepared is my home as a fit dwelling place
For Heavenly Messengers, Angels of Grace,
Who bear on their wings a new spirit benign*
That suffuses man's soul with afflatus divine;
Thus bestowing upon him, for one day in seven,
While a creature incarnate, a foretaste of Heaven.

Waned hath the sunlit day, the soul's delight,
Merging the dusk into the starry night,
Man, rested and refreshed, must be astir
To labor for his needs without demur.
For work is holy in God's sight as rest—
Its six days' service fixed by His behest.
Our grosser senses, quickened by repose,
Put forth fresh efforts at the Sabbath's close;
Habdalah, that parts sacred from profane,
Sanctions their use for daily life again,
The cup of wine we quaff, the spice we scent,
The light employed, the fire we quench, are blent
In, as it were, the work-day's sacrament.
Thus, till our final Sabbath day arrives,
We're taught by Faith to sanctify our lives.

*The supplemental soul, of rabbinical legend,

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To labor for his needs without demur.
For work is holy in God's sight as rest—
Its six days' service fixed by His behest.
Our grosser senses, quickened by repose,
Put forth fresh efforts at the Sabbath's close;
Habdalah, that parts sacred from profane,
Sanctions their use for daily life again,
The cup of wine we quaff, the spice we scent,
The light employed, the fire we quench, are blent
In, as it were, the work-day's sacrament.
Thus, till our final Sabbath day arrives,
We're taught by Faith to sanctify our lives.

*The supplemental soul, of rabbinical legend,

THE MISSION OF JUDAISM.

By Rev. David Philipson, D.D.

(Concluded)

Israel was essentially a theocracy, and a theocracy in its true and real meaning implies a democracy; in a community in which God is conceived as the ruler, the ruled are all on the same plane as children of God. This is the significance of the old and well-known expression all Israelites are brethren. All have the same claim as members of the kingdom of priests. In the realm of the spirit, earthly distinctions and man-made differences vanish. And Israel represented primarily a spiritual realm. With the loss of the earthly dominion this great thought stood out in clearer and ever clearer light. The Palestinian existence of Israel was merely a preparatory stage. A kingdom of priests implies a universal not a local sanctuary; the priest people of God must serve everywhere, as its God is everywhere. Note the enigmatic expression of the rabbi of old who declared that the Messiah was born on the day that the temple of Jerusalem was destroyed; Israel freed from national shackles and limitations, is that Messiah; the spiritual Israel, the kingdom of priests began its true Messianic career when it was thrust out of Palestine into all the quarters of the world and began that long existence of travail and service, the end of which is not yet. Only when all earthly glory had vanished, as was the case when political autonomy ceased, did the true meaning of the thought involved in the phrase, the kingdom of priests, become clear. Neither riches nor noble birth, neither political power nor social prestige was to be the line of demarcation, but simply and only spiritual potency. The rabbi, the man learned in the lore of God, became the acknowledged head of the community and his patent of nobility was devotion to the ideals of learning and the faith. Rich or poor, high or low could reach that supreme position. Here was the true democracy; brain not brawn, worth not brith, was the telling quality. Such was Judaism meant to be from the very hour of its inception. It was not accidental that the liberty-seeking Puritans of England in their struggle with the king and the established church fashioned their thought along the lines of the so-called Old Testament, and as little accidental was it that the great preachers of the revolutionary period in this country drew their inspiration from the pages of that same Old Testament and fired their congregations to resistance to tyranny by sermons based upon the ideas of the Jewish Bible. Yes, Judaism is freedom, Judaism is democracy; every Jew was to be and should be a priest, every one equally noble with every other.

This demand made upon the people that they should be a chosen band, a kingdom of priests, a holy people, is really the introductory call to the reception of the Ten Commandments which follow immediately thereafter. The decalogue is the magna charta of the kingdom of priests, the constitution of the holy people. Through it the ideal of democracy and freedom was emphasized as was so well expressed by the ancient sage who said that instead of the word "engraved on the two tablets." we should read "freedom"; only when man makes the moral law as embodied in the Ten Commandments his guide, does he become truly free, has he demonstrated his fitness to be called indeed a member of the priest people. Judaism then, as the religion of the chosen people, is service and responsibility as the religion of the priest people, is democracy and freedom; paradoxical as it may sound to link together these apparently contradictory ideas of service and freedom, yet is it only a seeming paradox. He alone who serves the dictates of the highest life is indeed free; only the priest of truth is free; God, the source of truth, is the ruler in the kingdom of priests; He alone the exalted, men all alike in His sight; may the far-reaching consequences of this thought be borne in upon us and open our eyes to the deep truth therein imbedded!

Finally, this people that was to blaze a new path in the religious world, was bidden be a "Goy Kadosh" a holy people. I often wonder whether we of this late day appreciate the tremendous significance of this idea of holiness as it was worked out in Israel's midst. If Israel's religious experience as differentiated from that of all other peoples of the ancient world has any special meaning, it lies in the fact that in Israel the moral life was linked with the religious idea and these two, together, spelt holiness. Among no other people was this the case; religious ritual and practical life did not cover one another elsewhere. The gods were not exemplars of moral purity; the devotees of the gods consequently did not associate the moral life with ritual punctiliousness; with the coming of Moses and the prophets, with the birth of Israel a new idea was launched into the world viz., religion and morality are inextricably intertwined; "holy shall you be, for the Eternal your God is holy"; moral practice must square with religious profession; the gods of the heathen might be indifferent to the life of men among one another so long as sacrifice was offered properly and due honor paid in temple, and to priest; not so the God due honor paid in temple, and to priest; not so the God of Israel; He is "the everlasting rock whose work is perfect, all of whose ways are just, a God of faithfulness in whom there is no wrong, who is righteous and upright." A new idea then is read into the old term holiness; it is made to cover all of life; in the famous holiness chapter of the third Book of Moses, the injunctions laid upon the people range all the way from the keeping of Sabbath and holidays to honesty in weight and measure, from the prohibition to serve idols to showing respect for the aged, from instructions as to how the sacrifices are to be brought to minute commands touching the duties to the poor, the blind, the deaf, the stranger, in short every province of life and activity is included; the gulf between ritualism and righteousness is bridged; the service of God and the service of man overlap; says the Midrash, what does Scripture mean when it bids man walk in the ways of God? how can man do this? As God is merciful so shalt thou be merciful, as He clothes the naked and feeds the hungry, so shalt thou clothe the naked and feed the hungry." In a word, God as the "Kadosh Israel," the absolutely pure and holy, requires of His servant Israel that it must aim toward this ideal; here, then, lies the significance of the term "Goy Kadosh," the holy people. Deity and duty are the two poles of Jewish thought; Judaism is saturated with the ethical spirit; Israel as the worshiper, the servant of God is pre-eminently the holy people; the two conceptions run along parallel lines. In the liturgy of the synagogue, the sublime sixth chapter of the prophet Isaiah was chosen as the prophetical passage or Haphtarah to the Torah section of this Sabbath that contains this designation of Israel as the holy people and the Ten Commandments; in that wonderful speech of the greatest of the eighth century prophets occur the well-known words, Holy, Holy, Holy is the Lord of hosts, full is the whole earth of His glory; here in our Torah passage the thought, Israel was to be a holy people through the observance of the Ten Commandments, there in its prophetical counterpart, the triple proclamation of the holiness of God; truly to greater heights than this can not the spirit of man soar: the holy God, a holy people, the covenant between them, the wondrous ten words, the beginning of which is the idea of liberty, "I am the Lord your God who brought you out of the house of bondage," the burden of which is duty, "thou shalt," "thou shalt not."

By these three significant appellations then was Israel named when it was born into the family of nations; its career on earth has been long and varied; it survives to this day because the ideas connoted by these three names have been the ideals towards which it has striven consciously and unconsciously. Judaism can be understood only in this light, and if we of to-day ask what of Judaism, a satisfactory answer will be obtained only if we bear in mind that the future of Judaism depends upon its exponents. We are not concerned here with definitions; we ask not what is Judaism, but what of Judaism; after all, great experiences cannot be defined in a few words or phrases; our Judaism is a view of the world and a life; the varying wings of Jewish thought may differ in their conceptions of what Judaism is, but there can and will be no difference in consideration of the thought what of Judaism now as a living vital source for this generation.

What of Judaism? ah, that depends upon us Jews; here is the point for you and for me as individuals; here is the direct application of our text to each and every one of us. Judaism is secure if we feel with immovable conviction that we must aim to be of the "Am Segullah," the chosen people, rising to the fulfillment of the responsibility demanded by the privileges of our Jewish birth, our education, wealth, strength or what other blessings that may be ours; Judaism is secure if we will strive with all the power, great or small, that we may have individually, to realize the democratic idea underlying the conception of the priest kingdom, that a Jew is a Jew for a' that whether he live on the boulevard or in the slum, that in the sight of God, earthly accidents vanish and the soul's worth alone is of account; Judaism is secure, if, above all, we so order our lives that purity of thought and act shall so permeate them that thereby we shall be enrolled rightly and worthy among the "Goy Kadosh," the holy people.

All this is our birthright, yours and mine and every Jew's.

Here among us in America lies the future of Judaism. Unto us who have been favored and blessed as has no section of the Jewish community in all the long history since the very beginning, again comes the divine call "Ye shall be unto Me a Kingdom of priests and a holy people;" will we answer, "all that God demands by the opportunities He has placed in our hands, we will do, we will be equal to." or will we turn our backs upon our duties, many and heavy as they are and be false to our past, unmindful of the present, forgetful of our future? With us as individuals rests the decision. All our great past is glorious with the aspirations of our fathers; will be less than they? as good as our fathers, we must be better! God and Duty; this the armorial device on the escutcheon of the holy people; may we aim to become worthy of this high heritage by living up to which we shall make all the future safe. This be our striving and so may God help us. Amen.

Morality without religion is limited, incomplete, and imperfect, because it derives its origin from human institutions and laws which necessarily are limited, incomplete and imperfect; it is sometimes induced by vanity, sometimes exists merely through fear of human punishment, or through hope of human reward. It is, therefore, extremely weak, and cannot secure the welfare of either the individual, or of society. But that morality alone is true and lasting which is the child of religion, and goes hand in hand with religion; it has a mission of infinite love, and it alone can make men better than they are, and change the face of the world by removing corruption, fraud, and cruelty, and by giving rise to kindness, honesty and brotherhood.—Rev. Dr. B. Artom.

THE LATE MR LEWIS MOORE.

The memorial to the late Mr. Lewis Moore was consecrated on Sunday the 8th May, at the Jewish cemetery, Mohawk Road, where his remains were interred. There was a large concourse of friends present and the rite used on such occasions was very impressively rendered.

The memorial consists of a black tomb, made of granite and imported from Nagasaki, Japan. Among other inscriptions both in Hebrew and English we noticed the following from the Masonic Lodges, viz:—

LEWIS MOORE

District Grand Master of English Freemasonry in Northern China.
Died 11th February 1904-Aged 58 years.

"As a man he was esteemed and respected by his fellowmen and as a freemason he was beloved and reverenced by all the brethren of the district. His charity, freely dispensed to those who were in need, as well as his kindliness of character and genial disposition endeared him to all his friends."

CORRESPONDENCE.

[The Editor does not hold himself responsible for the opinions of Correspondents, and the publication of any correspondence does not necessarily indicate his concurrence with the views expressed therein.

He reserves himself the right to publish or reject any contributions.

The real names and addresses of all Correspondents should always be sent in not necessarily for publication.]

THAT SERMON.

To the Editor.

"Israel's Messenger"

Sir,

I believe you are quite right in your presumption when you state that the sermon which you reprint in your columns in the last issue of your paper, "will be read with considerable interest by our readers".....On my part, I need hardly state that it was a treat to me, although I should have wished that it would have been published in your paper in full and not in series. I however, sincerely hope, that with the amount of help and support you are most likely to receive from the Jewish public, your paper will achieve the aim which you foreshadowed in your first issue.

Thanking you beforehand for your kindness in inserting this letter in your valuable paper, and enclosing my card,

I remain,

Yours faithfully,

A READER.

Shanghai, 12th May 1904.

ISRAEL'S MESSENGER.

Shanghai, 19th May, 1904.

"ZIONISM."

In our last issue we published in our correspondence columns a letter on the above subject which has no doubt been read with great interest by the Zionists. With the views expressed in that letter we are in cordial sympathy and we also agree with the writer that in Zionism there is a force to be reckoned with. We have given this subject the most careful consideration and have arrived at the conclusion that Zionism is not only worthy of universal sympathy but also of the greatest support. No doubt there are still some who are prejudiced against this Movement and are opposed to it. To these our sincere advice is to lay aside all prejudices, all preconceived notions and to calmly and dispassionately study the subject in all its phases. Let them reflect what Zionism, in the face of considerable opposition, calumny and indifference, has done during the eight years of its existence. It has strengthened the national Idea of Israel, it has been the means of closely uniting the Jews all over the world, it has caused them to work heart and soul for one cause, one aim, one goal. These are only part of what has been achieved by Zionism, and, considering the short period of its existence, has it not done more than any other national movement had done in the same short time? The leaders of the Movement deserve the hearty congratulations and firm support of Jews all over the world. Many who have at first looked coldly and have strenuously opposed this Movement, have gradually come to place their faith in it and have ended in becoming ardent and staunch supporters. Others who have been indifferent are now enthusiastic over the subject, and are looking anxiously forward to see the re-habilitation of the Jew in Zion. The leaders of Zionism are earnest men and attempt earnestly to raise the status and ameliorate the condition of the poor, downtrodden, persecuted Jew. Is this effort of theirs to obtain for a once great and historic race with its glorious traditions, a legally assured home in the land which is imperishably indentified with their history, not worthy of the support of Jews all over the world? Undoubtedly there is no more laudable object and one better deserving of appreciation. We are rejoiced indeed to see that the Movement has been progressing so well and that it counts its adherents today by hundreds of thousands. Let us then pray, and pray fervently, that the time be not far off when the Magen David flag shall again wave in our Fatherland as of old.

EDITOR'S NOTES.

The most important work on Jewish ethics is Bachya's "Duties of the Heart", some parts of which have just been translated into English, by Mr. Edward Collins, whose work forms an opening volume for the "Wisdom of the East Series" and published by the Orient Press, London. The small volume which is before us contains a scholarly introduction by Mr. Collins.

Bachya's work was originally written by him in Arabic, in 1040, and subsequently translated into Hebrew by Judah Ibn Tibbon. This instructive, interesting and useful piece of work which is now rendered accessible to all those who are not well versed in Hebrew, will, we feel sure, be hailed with delight by the student of ethics. We understand that Messrs Kelly & Walsh Ltd., have received a few copies of same for sale

* * *

We regret very much we could not in our last issue give in full the sermon on "The Mission of Judaism" by the Rev. Philipson D.D, as we had not sufficient space in our columns. We can understand the uneasiness of our readers who complained to us on the matter and we can assure them that we shall endeavour to the best of our ability to do everything possible in future to enlarge the "Israel's Messenger." We are gratified to see that the reproduction of the sermon in our columns was read with interest by our readers.

* * *

To morrow is the Feast of Pentecost, the anniversary of the giving of the Law on Mount Sinai. We reproduce in another column an interesting contribution on "Another return of a most glorious day" appropriate to the occasion. We take this opportunity of wishing our readers a happy Yom Tob.

GREAT men are the fire pillars in this dark pilgrimage of mankind; they stand as heavenly signs: ever-living witnesses of what has been, prophetic tokens of what may still be, the revealed, embodied, possibilities of human nature.

They are the inspired (speaking and acting) texts of that Divine Book of Revelation, whereof a chapter is completed from epoch to epoch, and by some named History.

Great men are the modellers, patterns, and in a wide sense creators, of whatsoever the general mass of men contrived to do and attain.—CARLYLE.

How comes it that the evil which men say spreads so widely and lasts so long, whilst our good, kind words don't seem somehow to take root and bear blossom? Is it that in the stony heart of mankind these pretty flowers can't find a place to grow in? Certain it is that scandal is good brisk talk, whereas praise of one's neighbour is by no means lively hearing. An acquaintance grilled, scored, devilled, and served with mustard and cayenne pepper excites the appetite; whereas a slice of cold friend with currant jelly is but sickly, unrelishing meat.—THACKERAY.

"Another Return of a Most Glorious Day."

BY MR. N. E. B. EZRA.

To-morrow is the feast of Pentecost and Jews, all the world over, will solemnise the anniversary (as tradition has it) of the day on which the Torah—that divine gift of God's revelation, in all its glorious and majestic splendour—was unfurled before our forefathers on the summit of Horeb—the mountain that was destined to become eternally holy to Israel and all the nations of this world. We, of this generation, can easily picture to ourselves the thunder and lightning that shook the holy moutain and caused the whole world to tremble; we can yet see the brilliant flames of Fire consuming Fire which blazed upwards to heaven; and, in our imagination, we can picture the six hundred thousand souls who stood at the foot of and at a respectful distance from this splendour—bearing mount, to hear the saving Truth proclaimed by God. What a grand and noble spectacle! Israel the persecuted, Israel the despised slaves of Pharaoh now stands exalted and elevated to become a "Priestly kingdom and a holy nation." Why all this manifestation? It is to impress on the minds of the Israelites that they were responsible only to the one creator, who alone is God, and who, therefore, alone had the right to dictate to them "the deeds which they should accomplish, and the way in which they should go." In plain, words, God came to teach, and while so doing, He had to impress the minds of the chosen people with a conviction so strong, that they should be able to withstand for ever all the persuasion of worldliness and of dread in their communion with those of other nations, and to remain faithful to the laws which they had received with a shout of joy. "Whatsoever the Lord saith, we will do and we will hear" is the significant pronouncement of the multitude who in a broad daylight were entrusted with the Torah—the word of God—which will ever remain unchangeable. It is to be "a statute for ever throughout your generations." And from that day to this, the Hebrews have passed through sore troubles and trials. All that a nation most values have been forced out from them, king, country, priest, temple power and fame; but never has Israel as a nation given up her hold of the law. It was carried in her arms through all her wanderings. Nations after nations have attempted to wrench it from her and her from it. The belief in the blessed unity of God was the fundamental part of the faith of Israel. For the sake of acknowledging that belief, the waters of affliction have passed over our heads, and nations after nations have leagued together to seduce us from our adherence to our sacred trust. But happily, all their efforts have been in vain. Our God has given us His law and has appointed us its guardians. If we go astray we may entail upon us and our children the wrath of Him who selected us from the rest of the world. To us, there is a deep meaning in the words of our divine poet, Jehudah Halevi, when he says:—

> "When I am far from Thee, there is death even in life,
> But if I cling to Thee, there is life even in death."

Yes, we are exhorted to observe the Law which Moses laid down before the people of Israel, and this includes among others, the worship of the One God to the exclusion of anything else, the Sabbath, various Festivals, the covenant of Abraham etc., with all its attendant ceremonies. When we are asked to renounce the track under which we have triumphed in so many trials, in centuries gone by, let us then reply to that would be conversionist "May our right hand forget its cunning and our tongue cleave to the roof of our mouth" if we ever change our blessed faith for another. What has preserved us amidst all our wanderings? What has defended us from annihilation, when the world rose up to destroy and to slay? It was He—the Shepherd of Israel—blessed be He—who assisted us in every trial, nay, it has been for the Law that Israel has preserved, and for Israel that the Law has been preserved. To be then faithful servants of God, let it be our constant aim to give a stubborn resistance to any invitation to follow the religion of the heathens—this modern golden calf, which has so many worshippers from among all classes of humanity. Let us not, then, be ashamed of being Israelites; let the world know, that we are proud of our faith; that we glory in our birthright; that we find the highest consolation in all circumstances of life in the Mosaic law. Let us then always be armed; let the world around us be what it may; we should in every instance remember the law which has been handed down to us. It stood unshaken when our nationality had fallen; it stood triumphant when one after the other our oppressors vanished into the abyss of destruction; and by the blessing of God it will stand unshaken for ever and ever. Malachi, the last of the prophets, speaking in the name of God, exhorted us to "Remember the law of Moses, my servant, which I commanded unto him in Horeb for all Israel with the statutes and judgments" and in this sense he meant that the seeds of Jacob shall never renounce the law, even unto the advent of that glorious day when Elijah will come, and prepare the way for the Messiah. How many trials and dangers the law survived since Malachi spoke? How many millions of its followers have been slain. How the Israelites have wandered, with no one to sympathise with them? And still after nearly 2,000 years have elapsed, the law with us remains unchanged, untarnished, nay, triumphant over many destructive errors. Awake then, Israel! remember your God, think of your future glory, remember your past misdeeds, remember the law under which you have lived so long and for which you have been able to survive through all the vicissitudes of life. Arise! and show yourselves children of faith, possessors of salvation. Praise the Lord by your words and actions and swear unwavering fealty to that unsurpassed code, of which our ancestors have been on this day made the recipients, as the birthright prize from the Lord. By our lives let us show to all mankind its power and worth, until, they too, take it as their guide. Let it be, then, our constant aim to fix deep in our heart the conviction that the Law which God gave us on this day will never be altered and never be changed for another. Let us endeavour to show that that Law is sufficient for all human needs, that it enables man to realise the existence of the One Infinite God, to whom all praise and adoration are attributable from eternity to eternity.

MAN must have control over all bodily desires. He must reduce them as much as possible, and only retain of them as much as is indispensable. His aim mus be the aim of man, as *man*, viz.: the formation and perfection of ideas, and nothing else. The best and the sublimest, among them is the idea which man forms of God, angels, and the rest of the creation, according to his capacity. Such men are always with God and of them it is said: "Ye are princes, and all of you are children of the Most High."...When man possesses a good, sound body that does not overpower, nor disturb the equilibrium within him, he possesses a divine gift. A good constitution facilitates the rule of the soul over the body, but it is not impossible to conquer a bad constitution by training, and make it subservient to man's ultimate destiny.—MOSES MAIMONIDES.

Our Contemporaries

An Indestructible People.

Many attempts have been made from time to time to destroy the Jewish people, but all these efforts with that end in view have failed and the "Jewish Review and Observer" is right in saying that "The Israelites may justly be called an indestructible people. From the earliest beginning of their history until the present day they have been the target for persecution, and though the efforts to exterminate them have been many, nevertheless they continue to exist and are in the foremost ranks of progress and advancement. The mission of the Jew was to promulgate the great religious truths throughout the nation of the earth."

Coming Into His Own.

Under the caption of "A Bright Day Ahead, the "Jewish American" expresses the opinion that the outlook for the Jew is bright, and concluding that "We, of the United States, are the freest of all. We suffer under no special law and taxes, created for our benefit. Our children may grow up enjoying every privilege of the Protestant or the Roman Catholic. We are already a power in every business and profession, and, but for our so-called, though non-existent, exclusiveness, we should hold our proper position in the social world. Yes, surely and quietly, the Jew is coming into his own estate in this temporary world."

Radicalism and Orthodoxy.

Radicalism in Judaism, the "Jewish Voice" believes, cannot survive. It says:

"Radicalism of to-day, they tell us, is orthodoxy to-morrow; we cannot give our assent to this proposition, seeing there is so little faith and consistency in its advocacy at the present hour. Radicalism of twenty centuries ago, is still radicalism to-day, and will be to-morrow; it strikes at the root and destroys the life of the whole growth. You may cut off the foliage, the branches; aye, the very stem you may chop off when in great stress, and it will sprout again. Radicalism goes to the core; it stills the heart, and that means the extinction of life itself. Our earnest, honest opinion is, in those circles in which radicalism prevails, Judaism—Jewish life, Jewish faith cannot survive, and there is no to-morrow in store for it; the weak symptoms of life which are, perhaps, still noticeable in its organized existence, are simply the last gasps which soon must end in death."

The Seder Service.

In a strong editorial on the service in the home on Passover, the "Jewish Exponent" says:

"Much has been written of the Seder ceremonies, of its ritual, of its symbols and of all the questions arising from them. Much of this is wise and important. Some proposed innovations, however, are so entirely at variance with the nature and spirit of the occasion as to be absurdly out of place. The historic symbols of the Seder have a real and permanent meaning. It is not necessary to add new interpretations or new symbols that have no historical connection with the occasion and no possible relation to its observance. Our fathers knew quite as much about the poetry of life as we know. In fact, they knew more, for such things appealed to all of them at all times. Let us then follow in their footsteps. And as 'the bread of affliction' is held aloft, let us remember those of our brethren to whom it is still really that, and so remembering resolve to do all in our power to strengthen our faith and through it lead mankind to realize and understand the undying spirit that has kept Israel alive even unto this day."

Gratitude.

The "Northwestern Christian Advocate" has the following to say anent "Gratitude, True and False":

"It is a true saying that everyone has something to be thankful for. The deeper truth is that it is only the truly grateful heart that can discover the real objects of gratitude. It is the enlarged heart, filled with the love of God, that can rejoice with them which do rejoice and weep with them that weep. It is hardly an evidence of gratitude to thank God that we are not dealt with as harshly as other people, though such sentiments often are expressed even in public prayer. It was something of this spirit that the Scotch peasant woman revealed to her pastor who had tried to console her for her bad crop of potatoes: But I've reason to be thankful,' said she, 'that ither folks' are as bad as my ain."

Benevolence and Personal Service.

While people, thinks the "New York Observer," may be benevolent, they are not always ready to do some personal service. It says:

"Not all benevolent people by any means are willing to contribute their personal services to the relief of the poor. But in Amsterdam, Holland, a philanthropic society has been in operation for two years, composed of women who personally help families with young children whose mother are sick. The visitors do the mothers' work, the fathers being allowed to contribute a mite toward the society's expenses. This is a very noble and practical form of charity."—AMERICAN HEBREW.

Shanghai Jewish School.

FIRST ANNUAL REPORT.

THE COMMITTEE have much pleasure in presenting to the Subscribers the First Report of the Shanghai Jewish School. It is over a year and a half since the school was established, and the Committee believe that real good work has been accomplished during the time under review. In order to encourage those pupils who attend different schools and afford them every facility to join the Hebrew classes and to enable children whose parents find it impossible to pay the fees demanded in non-sectarian institutions to obtain some education, the Jewish School was opened, and the success that has attended, the efforts of the promoters has amply demonstrated the urgent necessity of such an institution. About 80 to 84 pupils attend, and in the morning, three honorary lady teachers conduct the English, Composition, Grammar, Arithmetic and Geography classes, and as there has been an increase amongst the children, the services of Miss Rangel had to be engaged.

The Committee consider the zealous and charitable work of these 1 dies to be highly satisfactory, and are glad to have this opportunity of paying a tribute to their untiring energy and whole-hearted devotion. They are sure that if people only realised how much encouragement is given by public sympathy to what must necessarily be a somewhat solitary band of workers, their roll of membership would be a good deal larger than it is at present, and they venture to express their hope that the public will view the matter in the same light, and assist them with generous donations.

In order to obtain outside opinion and also with a view to profit by criticism, the Committee invited Miss Patterson of the Public School, Miss Perry, B. A., and Mr. A. E. Abrahan, to report on the school, and they take this opportunity of thanking them for their kind assistance. The reports are herewtih appended for the information of the Parents and Subscibers.

In the afternoon Hebrew classes are held. The children are making fairly good progress, and it is the hope of the Committee that an improvement will soon be made. Since the establishment of the school, two Purim picnics were given to the children, which they thoroughly enjoyed, and prizes were awarded to the winners of the various Sports held during the day.

In will be seen that there is a balance of $1.163,48 in hand and this will be carried to the working account of the current year.—The Committee wish to impress on the Jewish Community that a school is absolutely necessary for the welfare of the rising generation, and to bring the school to a proper state of efficiency, the Community should be liberal towards the support of the institution. It must be remembered that most of the English teaching is conducted with very small expense. The funds of the school should be supported in such a manner as to be a credit to the Jewish Community of Shanghai, and the Committee feel sure that their appeal will not be in vain. They thank the Jewish Freemasons of Shanghai for their kindness in presenting a Scholarship to the English classes in memory of their late District Grand Master Wor. Bro L. Moore, Mr. Ellis Kadoorie for his generous gift, Mr. A. Michael, and the Shanghai branch of the Anglo-Jewish Association, the Shanghai Zionist Association, and the Editor of the "Israel's Messenger" for prizes to the Hebrew Students.

D. E. J. ABRAHAM,

President.

REPORT

BY

A EUROPEAN LADY TEACHER.

The school is situated on the first floor of a well built European house in the Seward Road. There are two class rooms which are light, airy, and sufficiently large for the number of children. I noticed also they were clean and tidy. The walls were adorned with a few well-chosen pictures and diagrams. These seeming trivial matters are important factors in education.

The school is divided into four classes. The subjects taught are the three R's and Geography in the highest class.

Class 1, consisting of beginners of all ages between 5 and 10, were having a writing lesson. This varied with every child, one learning to make pot hooks, another transcribing from a reading book. Considering the writing materials in this class, the results obtained both here and higher up in the school are wonderful.

The standard reached by Class 4 is about that of Standard IV in an English public elementary school.

It is hardly necessary to report on each class, as the following remarks apply to all.

The children are eager to learn. It is quite possible in a school for children to be dull, listless and apathetic, content to obey passively. They are also very intelligent. This is fostered by the pains taken to explain whatever is unfamiliar. Every child was busy, thus forming a habit of industry. Their manners were respectful, without being servile. Most heroic efforts are being made to combat the language difficulty. I do not see that anything further can be done.

If the school increase it may be necessary to have more discipline. Children should not be allowed to make unnecessary remark or to volunteer information to their teachers, except in the youngest class.

I think that simple proportion (method of unity), easy vulgar and decimal fractions, percentages and averages should be taught before English money, weights and measures. It is better also to deal only with numbers that can be mentally grasped by the child. The black boards, wicth which the school is well provided, should be used more in the language lessons.

A few minutes daily should be given to a conversation lesson in class, and the most important fact embodied in a sentence on the black board. If possible, this class should have new slates uniformly ruled. Looking at it from an outsider's point of view I consider this school does excellent work, and is well worth support. It was from far more humble beginnings that the present modern system of national education in Britain began.

These children, who even if they could attend another school, would probably be only tolerated, are here taught to feel that they are important members of the community. In addition to receiving a secular education better than they would otherwise receive in Shanghai, as good as that given in many of the State schools of the West, other and more important lessons of morality, patriotism and religion are inculcated.

SHANGHAI, *25 January, 1904.*

EXAMINER'S REPORT.

I have much pleasure in stating that the result of the examination held in the Shanghai Jewish School has been very creditable both to the pupils and their devoted teachers. Considering the utter ignorance of most of the children of the English language when they joined a year ago, the very limited term available for each class, and the immense difficulty of adapting the instruction to the varying degrees os proficency of the children of the lower classes, the progress has been rapid and marvellous. Young as they are, they seem not only to greatly appreciate the interest taken in them, but they work as earnestly and successfully as lay within their power.

The reading, together with the explanation and spelling, was excellent throughout the School. Elementary Grammar and Geography very good. Composition and writing fair. The Arithmetic of the lower classes was weak and requires improvement.

Stricter adherence to obedience, discipline and order will greatly help towards the moral training of the children. Object Lesson teaching, if introduced, will prove advantageous, for it will lay the foundation in the right direction of the activity, assiduity, and intelligence of these children. In conclusion, I cannot close my report without reference to the absolute necessity of employing a teacher for needle-work, and for want of funds, one of the most important branches of education has been neglected. Unless our generous co-religionists contribute towards the school funds and support the school to the best of their ability, the limited resources of this institution will materially cripple the useful work that is being done at present, and it is to be earnestly hoped that the undertaking carried on with such signal success will not be allowed to suffer for want of the necessary means.

Shanghai, March, 1904. M. S. PERRY.

THE HONORARY TREASURER IN ACCOUNT WITH THE SHANGHAI JEWISH SCHOOL,

Dr. FROM AUGUST, 1902 TO 31ST MARCH, 1904. *Cr.*

RECEIPTS.	$
To Donation as per Subscription List No. 1	1,680.00
,, Donation as per Subscription List No. 2	1,097.32
,, School Fees	450.50
,, School Subscriptions	131.00
,, Rent from Shanghai Zionist Association	2.00
,, Sales of readings on Hoshana Raba & Pentecost nights	182.25
,, Balance from Picnic Subscription	40.80
,, Sale of I Book	.25
,, Interest	89.54
,, Profit on Exchange	41.73
	$3,734.89

EXPENDITURE.	$
By Hebrew Teachers' Salary from August, 1902	822.00
,, English Teachers' Salary from February, 1903	265.00
,, Furniture	237.07
,, Rent in Wuchang Road premises from December, 1902 to March, 1903	40.00
,, Rent in Seward Road premises from April, 1903 to March, 1904..Tls. 30 per month	486.71
,, Municipal Taxes to 31st Dec., 1903	30.31
,, Coolie's Wages	121.67
,, Black Boards	16.50
,, Hebrew Books	20.00
,, English ,,	65.04
,, Binding ,,	10.50
,, Stationery	14.95
,, 8 Maps	17.51
,, Printing Minutes, &c	10.70
,, 8 Electro Chandeliers	52.83
,, 1 Berkfeld Filter	25.00
,, Municipal Contractor for Drainage	59.89
,, Water Works for Erecting Urinals, &c.	16.35
,, Water from April, 1903 to March, 1904	24.00
,, 1 Clock	27.00
,, 2 Cash Boxes	87.70
,, Miss Perlmann for Sewing Materials	4.00
,, 2 Urinals	18.00
,, 1½ Doz. Towels & Dusters	5.50
,, 1 Writing Desk	4.50
,, 1 Mirror	2.00
,, China Fire Premium on Tls. 500.00 for one year	1.67
,, Presents in Chinese New Year	5.00
,, White Washing 2 Rooms	8.00
,, Coals	48.75
,, Toys	1.25
,, Kerosine Oil	2.55
,, Sundries	62.62
,, Bills uncollected	7.00
,, Cash with Chartered Bank of India, Australia and China.....$1,059.99	
,, Cash with the Hon. Treasurer	98.43
	1,158.42
	$3,734.89

E. & O. E.

SHANGHAI, 10th May, 1904.

Audited and found correct,
J. A. B. EZRA

G. I. SHEKURY,
Hon. Treasurer.

SUBSCRIPTION LIST No. 1.

NAMES.	
Abraham, D. E. J.	$ 4400
Benjamin, S. S.	250.00
Charity	10.00
do.	5.00
do.	5.00
do.	10.00
do.	1.00
Cohen, E. M.	20.00
David, D. M.	25.00
David, S. J. & Co.	50.00
Donation	20.00
do.	25.00
do.	10.00
do.	10.00
Eliahoo	1.00
Elias, J. & B	50.00
Ezrak	8.00
Ezra, Edward I.	52.00
Ezra, N. E. B.	5.00
Friend, A.	1.50
Friend	16.00
Gubbay, David M.	25.00
Haskell, E. D.	5.00
Jacob, J. I.	10.50
Jonah, E.	15.00
Joseph, I.	12.00
Carried forward..	$683.00

NAMES.	
Brought forward..	$683.00
Joseph, S.	8.00
Kadoorie, Ellis & Co.	25.00
Levi, I. A.	10.00
Levy, S. S.	2.00
Minny, S. R.	2.00
Moss	10.00
Moore, L.	25.00
Moosa, S.	7.00
Nathan, E.	300.00
Nissim, E.	10.00
Nissim, M.	5.00
Perry, M. S.	5.00
Rosenkranz, H.	10.00
Sassoon, D. & Co., Ld.	75.00
Sassoon, E. D. & Co.	150.00
Shekury, G. I.	50.00
Shibbeth, S.	10.00
Solomon, R. J.	10.00
Solomon, S. J.	30.00
Somekh, D.	10.00
Somekh, B. A.	10.00
Son Kutchoon	200.00
Wellwisher	25.00
Teiffenberg, M.	5.00
	$1,680.00

SUBSCRIPTION LIST No. 2.

NAMES.	
Bernheim, M.	$10.00
Cohen, E. M.	10.00
David, D. M.	15.00
Donation	26.00
,,	6.00
Ezra, E. M.	10.00
Friend.	10.00
Goschell, L.	10.00
Gubbay, D. M.	15.00
Jacob, J. I.	10.00
Komor.	10.00
Levi, I. A.	10.00
Moosa, S.	10.00
Moses, S. E.	10.00
Nissim, E.	10.00
Nissim, M.	5.00
Carried forward..	$177.00

NAMES.	
Brought forward..	$177.00
Perry, M. S.	15.00
Raymond, B. B.	3.60
Rosendorn, G. H.	5.00
Rosenfield, A. R.	10.00
Sassoon, D. S. & Co., Ltd., Tls. 250.00 at Ex. 73	342.47
Sassoon, E. D. & Co., Tls. 250.00 at Ex. 73	342.47
Sermet, M.	10.00
Somekh, B. A.	15.00
Son Kutchoon, Tls. 100.00 at Ex. 73	136.98
Solomon, S. J.	15.40
Tong Kid Son	25.00
	$1,097.32

The following are the monthly Subscribers to the Shanghai Jewish School:—

Abrahan, D. E. J.	Hayeem, S. D.
Ezra, Edward I.	Solomon, S. J.
Ezra, N. E. B.	Somekh, D.

DISTRIBUTION OF PRIZES.

Considerable interest centred round the distribution of prizes to the pupils of the Shanghai Jewish School last Tuesday afternoon, the 17th instant, at the Royal Asiatic Society Hall. Five oclock was the time fixed, but long before the advertised time so immense was the crowd who congregated that within a few minutes the building was packed to its utmost capacity. Mr. D. E J. Abraham, chairman of the school committee presided and the prizes were awarded by Miss Hardoon. At the commencement of the proceedings a bouquet of roses was handed to Miss Hardoon by one of the youngest pupils. The proceedings opened with the singing of "Yigdal" by the pupils and other songs and recitations, which reflected great credit on the school teachers.

The prizes having been handed to the successful pupils by Miss Hardoon (who said a few well chosen words to everyone of them), Mr D. E. J. Abraham, addressed the meeting. He said:—

Ladies and Gentlemen:— On behalf of the Committee and myself, let me thank you for your kind presence here this evening, and you Miss Hardoon, for so kindly consenting to distribute the prizes to the successful pupils. I earnestly hope that this our first distribution of prizes of the Shanghai Jewish School will be a forerunner of many more to come, and that the school will continue to make as good and satisfactory progress as it has done during the last 18 months. Words are not adequate enough to express our thanks to the lady teachers who have so cheerfully and voluntarily devoted their morning hours to training and educating these children, who would otherwise have spent their time in idleness. I am sure the large-hearted public appreciate the work carried on by this earnest and persevering band of workers as fully as those who are interested in the work done in the

school. It is now recognised by all civilized people that foremost among all the institutions, which deserve patronage and support, are the institutions established for diffusing education, and I take the liberty of making an earnest and urgent appeal to you for generous contributions towards the school fund. Considering the noble cause on behalf of which this appeal is made, it is sincerely hoped that the Jewish Community will liberally respond towards the same and give their sympathy and support to an institution which has done such good work in so short a time, and I cannot help feeling certain that this appeal will not be made in vain.

We hope that the children will take full advantage of the opportunities given them, and spend their time and energy in working as industriously and perseveringly as lay within their power. If they take greater interest in Hebrew, I am sure there will be a marked improvement in that branch of education as there has been in English, and they must remember it is very necessary for them to know our sacred language which has come down to us through the centuries, and it is their duty to make themselves as proficient in it as their circumstances allow. I hope that the next examination results will be far more encouraging and satisfactory.

With three hearty cheers to Miss Hardoon and the voluntary teachers of the school a very pleasant afternoon came to a close.

THE FOLLOWING IS THE LIST OF PRIZEWINNERS, VIZ:—

HEBREW PRIZES.

FIRST HEBREW PRIZE. Presented by the Shanghai Zionist Association to Joseph I. Ezra.

SECOND HEBREW PRIZE. Presented by the Shanghai Branch, Anglo-Jewish Association to 1. James Katz. 2. Miss Katie Ezra.

THIRD HEBREW PRIZE. Presented by the Editor of "Israel's Messenger" to 1. Nissim M. Nissim. 2. Miss Ruth Levi.

HEBREW WRITING PRIZE. Miss Mozelle Cohen.

HEBREW ASSIDUITY PRIZE. Joseph Abraham.

LEWIS MOORE SCHOLARSHIP.

DIVIDED INTO THREE STANDARD PRIZES.

Presented to the Shanghai Jewish School by the Jewish Freemasons, of Shanghai, in memory of their late District Grand Master, Right Wor. Bro. Lewis Moore.

FIRST STANDARD PRIZE. Savings Bank Book, with $25. Joseph Issac.

SECOND STANDARD PRIZE. Savings Bank Book, with $20. Miss Mozelle Cohen.

THIRD STANDARD PRIZE. Savings Bank Book, with $10. David Abraham.

FOURTH FORM PRIZE. Miss Sophie Shibbeth

THIRD FORM PRIZE. Presented by A. Michael Esq. James Katz.

SECOND FORM PRIZE. Miriam Nissim and Samuel.

FIRST FORM PRIZE. Jack.

GOOD CONDUCT PRIZE. Miss Sophie Shibbeth.

ASSIDUITY PRIZE. 1. Miss Katie Ezra. 2. Miss Mozelle Shibbeth

REGULAR ATTENDANCE PRIZE. Miss Mozelle Cohen.

The Second General Meeting was held soon after the distribution of prizes at which Mr. D. E. J. Abraham presided.

There were present: Messrs. D. E. J. Abraham, A. E. Moses, G. I. Shekury, Edward I. Ezra, N. E. B. Ezra, J. A. B. Ezra, E. Jonah, M. Myer, I. A. Levi, S. Moosa, J. I. Jacob, Edward Nissim and S. J. Solomon.

The Chairman:— Gentlemen, The Reports and Accounts have been in your hands for some time, and with your permission will take them as read.

This is our Second, you may call it Annual Meeting. I think the Community might congratulate itself on the progress made by the school. Judging from the Reports and from what you have just seen, the number of children is large enough to justify the existence of such an institution and I understand that the parents and guardians of the children are satisfied with the progress made by the children, and the Reports by Miss Patterson and Miss Perry, show that good work has been accomplished, which reflects great credit on the teachers to whom this success was in great measure due. We also hope to benefit by the criticism of the two ladies just named.

Now with regards to the Account, you will have seen from the statements that our expenses are very small, and too much is not wanted from the Community.

If any one wish to ask any question concerning the Report or Account or any proposals to make concerning the school, I will be glad to hear him.

I propose the Reports and Accounts as printed be passed.

Mr. Edward I. Ezra seconded and it was carried *nem. con.*

Moved by Mr. M. Myer and seconded by Mr. S. J. Solomon that the following be elected to serve as a Committee for the ensuing term. Messrs. D. E. J. Abraham, A. E. Moses, Edward Nissim, Edward I. Ezra, G. I. Shekury, E. A. Hardoon and Miss Perry.

Votes of thanks:— To Mr. G. I. Shekury the Hon Treasurer was proposed by Mr. N. E. B. Ezra and seconded by Mr. M. Myer.

To Mr. J. A. B. Ezra, proposed by the Chairman for his kind help in keeping the accounts and doing the general work, carried with acclamation.

With a vote of thanks to the Chair proposed by Mr. Shekury in very complementary term for his untiring zeal and devotion, and which was carried by applause the meeting terminated.

We are authorized to state that the following donations have been received towards the fund of the Shanghai Jewish School, since the distribution of prizes.

Mr. S. S. Benjamin, (of Messrs. Benjamin Kelly & Potts)	250.00
Mr. Sun Taze Woh (Compradore of Messrs E. D. Sassoon & Co)	150.00
Messrs S. J. David & Co.	150.00
Mr. E. S. Kadoorie.	100.00
Mr. Yih Win Tse)Compradore of Messrs S. J. David & Co)	100.00
"Sympathiser"	50.00
	$800.00

Further donations will be thankfully received and suitably acknowledged by the Committee.

We are requested to publish the following letter, viz:—

Shanghai, 18th May 1904.

Dear Sir.

On behalf of the Shanghai Branch of the Anglo Jewish Association, I beg leave to express our appreciation for the admirable way the school has been conducted since its inception. Our heartiest thanks are due to the honorary teachers who have so unselfishly devoted their time to promote the education of the children of the Shanghai Jewish School. What we have seen yesterday fully proves that their labors have not been in vain and we wish the School continued success and prosperity.

It is my intention to propose to the Parent Association to authorize me to found a substantial scholarship to show our sympathy with and appreciation of the School, and I am almost sure that they will not only approve of what I have done this year but will also sanction my proposal. As education is one of the principal lines which the Association looks after it is our duty to give our support to such institutions as the Shanghai Jewish School.

I remain,
Yours faithfully
E. JONAH,
Hon. Sec. and Treasurer.
Anglo-Jewish Association
Shanghai Branch

To
D. E. J. Abraham Esq.
President, Shanghai Jewish School.
Present.

Local and Foreign News.

A marriage has been arranged and will shortly take place, between Miss Haimovitch, the youngest daughter of Mr. M. Haimovitch, and Mr. A. Goldman, of Nagasaki.

* * *

A Sefer Torah will be consecrated in the Synagogue on Friday the First day of Pentecost in memory of the late Mr. Lewis Moore.

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On the arrival of the new Governor, Sir John Anderson, K. C. M. G., at Singapore, a levee was held on Saturday the 16th April last, & the Rabbi of the local congregation, Reverend Joseph Sheridah, represented the Jewish Community.

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Sir Matthew Nathan, the new governor of Hongkong will leave London to take his post on or about June next.

* * *

A movement has been set on foot to give shortly a picnic to the pupils of the Shanghai Jewish School, in appreciation of the fine treat they give to the public on their prize giving day. So far fourteen have subscribed towards the fund and we are asked to state that those who have not subscribed and wish to do so, are requested to communicate with Mr. E. Jonah, No 6, Nanking Road. The minimum subscription is two dollars.

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The Editor of this paper will be pleased to acknowledge and forward to the committee of the Shanghai Jewish School donations or subscriptions which any of our readers may desire to send to us.

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Vol. I. No. 4 Sivan 20th, 5664
Shanghai, June 3, 1904.

Israel's Messenger.

A Fortnightly Journal for the Jewish home

Issued on every alternate Friday. Price, Three Dollars a Year.

"ISRAEL'S MESSENGER"

PUBLISHED EVERY ALTERNATE FRIDAY,

AT 16, PEKING ROAD, SHANGHAI.

Editor: MR. M. MYER. Manager: MR. E. JONAH.

All communications should be addressed to the Manager "ISRAEL'S MESSENGER," 16 Peking Road.

Notices, advertisements, correspondence etc. received up to 10 a.m. on Thursday.

Advertising rates are:—

Whole column $ 25 per year payable quarterly
Half " " 18 " " " "
Quarter " " 7 " " " "

As an evidence of good faith, all correspondence should bear the name and address of the writer, not necessarily for publication and should be written clearly and on one side of the paper.

Rejected M.SS. will not be returned unless otherwise requested and stamp sent.

The subscription price is:—

Three mexican dollars, yearly, or
One " dollar, quarterly.
Abroad, 4 mexican dollars yearly.

Single copies 25 cents.

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CONTENTS.

Vol. I, No 4.

ISRAEL'S MESSENGER.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and Judaism in the East.

OFFICE, 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, 3rd June 1904:—Sivan 20th 5664.

CALENDAR FOR THE FORTNIGHT.

Friday, Sivan 20th (June 3rd.)
Sabbath commences (time of lighting) 6.35. p.m. and terminates (June 4th) 7.20 p.m
Portion of the Law, BEHAALOTHKHA, Numbers Chapters 8,9,10,11,&12. Haphtara, ZECHARIAH Chapter 2. Prophets, Jesiah, 5,6,7,8,9, & 10.

Friday, Sivan 27th, (June 10th)
Sabbath commences (time of lighting) 6.40. p.m. And terminates (June 11th) 7.25. p.m.
Portion of the Law, Shelah Lekha, Numbers, Chapters 13,14, & 15.
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Rosh Hahodesh, (First of the Moon) Monday and Friday 30th Sivan and 1st Tamuz (13th & 14th June).

A RABBINIC ROTHSCHILD

EVERYONE knows how the fortune of the Rothschild family was laid by an act of not alone strict integrity in respect to money left to the care of the founder of the house, but also of its careful nursing by investment into many times its original value. The Talmud tells the story of Rabbi Phineas Ben Jair, who once had entrusted to him, for safe keeping, two measures of barley, by two guests at his house. On their departure they forgot to ask for the barley, and the Rabbi was uncertain at first what to do with the corn. At length he resolved to sow the barley, and it produced a plentiful crop. This he sowed again, and so he continued for seven years, until at last he was able to fill an entire granary with the corn. At the end of the seven years the two friends returned from their travels and asked for the return of their barley or its equivalent in money. The Rabbi led them to the well-filled storehouse and said, "This belongs to you."

It is a lovely and graceful thing to see men natural. It is beautiful to see men sincere without being haunted with the consciousness of their sincerity. There is a sickly habit that men get of looking into themselves, and thinking how they are appearing. We are always unnatural when we do that. The very tread of one who is thinking how he appears to others becomes dizzy with affectation. He is too conscious of what he is doing, and self-consciousness is affectation. Let us aim at being natural, and we can only become natural by thinking of God and duty, instead of the way in which we are serving God and duty,—F.W. ROBERTSON.

Gems From The Talmud.

MARRIAGE COMPLETES MAN.
The title "Man" no man can claim
Without a wife to share that name.
Yebamoth 63a.

SPEECH AND SILENCE.
If one small coin for speech you pay,
For silence then give two away.
Megilla 18a.

MAKING LAWS.
Impose no law upon the state
Unless most men can bear its weight.
Baba Kama 79b.

QUARRELS.
A petty strife is like a little rill,
Which, loosened, roars a torrent down the hill.
Sanhedrin 7a.

SUCCESSION OF GOOD MEN.
No righteous man from earth is torn
Until another hath been born.
Yoma 38b.

DECEPTION.
'Tis wicked to impose upon mankind,
'Tis even wrong to cheat a heathen's mind.
Chulin 94a.

JUDGE CHARITABLY.
They who judge kindly other men,
As kindly will be judged again.
Shabbath 127b,

ISRAEL COMPARED TO AN OLIVE.
Unto an olive apt and well,
The Bible likens Israel:
For as an olive must be press'd
Before its oil 'twill manifest,
So Israel nought e'er will bring
To mend his ways save suffering.
Menachoth 53b.

A WOMAN'S WEAPONS.
A woman in her winning charms
For ever bears defensive arms.
Aboda Zara 25b.

SANCTITY OF HUMAN LIFE.
When first by God's creative pow'r
Mankind on earth began,
The human race throughout the world
Comprised a single man.
To show that he who takes or saves
The life of only one,
Is held as though he took or saved
All lives beneath the sun.
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Is held as though he took or saved
All lives beneath the sun.
Sanhedrin 37a.

ISREL'S MESSENGER.

Shanghai, 3rd June, 1904.

The Shanghai Jewish School.

We published in our last issue the annual report and an account of the distribution of prizes to the pupils of the school, which we have no doubt excited a great deal of interest amongst a large section of the Jewish Community. It has given us great pleasure to observe the splendid result achieved by this infant school during the short period of its existence. Just a little over a year and a half ago, there was no provision to supply moral and religious education to the Jewish children in Shanghai. When it was proposed to open a Jewish school here, the idea met with but scant support; and when the school was ultimately opened, hardly 15 children attended. In spite of open and covert opposition the Committee worked hard and energitically to make the school a success, and they were ably backed by the lady teachers, who have nobly and unselfishly devoted their morning hours to the arduous task of training and educating the pupils in their charge. That their efforts have met with complete success, was fully borne out by what we have seen at the distribution of prizes, in fact, the result has exceeded our most sanguine anticipations. That great credit is due to these noble teachers (whose names, we regret, we are not authorized to disclose), goes without saying; for, were it not for their unselfishness and disinterestedness, the school could not have been the success it has turned out to be. These ladies have laid the Jewish Community under a great obligation and it is very gratifying to see that the Community are sensible of it and are doing their utmost to give their moral and financial support to the school. Soon after the distribution of prizes—in fact just the next day—contributions towards the school funds have abundantly poured in. Leading Members of the Jewish Community are now interesting themselves in the school and it is due to their zeal that a very decent sum has been contributed. Last week we had the pleasure to acknowledge donations to the extent of $800, and this week we publish elsewhere a second list, and we hope to be able to report a similar progress in our next. As the president said in his address, the expenses are small and too much is not wanted from the Community. We sincerely hope that the school will be more firmly established and that we shall soon see the wants of the school supplied in full.

Education has always been an object of solicitude. We are exhorted to exert ourselves for the acquisition of knowledge, both temporal and spiritual, and cannot help thinking of the condition of those who are allowed to grow up without proper education or without education at all. Especially is it the case with regard to the religious training of the young ones. It would therefore have given greater satisfaction if the Hebrew classes showed the same high standard of efficiency as that of the English classes. We hope that the result of the present year will show a marked improvement. We wish the school staff uninterrupted success in their undertaking and we earnestly hope that the excellent results hitherto achieved be fully maintained and that the Shanghai Jewish School shall flourish for ever.

EDITORIAL NOTES.

If the attendance at the last annual distribution of prizes to the pupils of the Shanghai Jewish school (a full report of which appeared in our last issue) is a specimen of future gatherings on similar occasions, then, we can safely say that the success of the school is assured. Every available seat of the hall was occupied, and that, too, by a crowd that contained in its midst many enthusiastic and generous co-religionists. The mere fact that for the first time in the history of Shanghai Jewry such a function as a distribution of prizes to the pupils of a *Jewish* school was to take place, was in itself sufficient to excite curiosity and an attraction to many who would not even as early as two years ago, have dreamt of the probability of such an occurence taking place in Shanghai.

* * *

Mr D. E. J. Abraham, in his Presidential address has struck the right cord in urging his audience to a sense of their duty towards the future welfare of the School. The result of this, has evoked a remarkable response from the large-hearted public as is evidenced by the list of contributors which we published in the last issue of this paper. This result is just what is to be expected from such a liberal-minded and generous community as the Shanghai Jews. We are also thankful to our non-Jewish friends for their kind support. The excellent work done in the school is well worth the support of our coreligionists, to whom we earnestly commend the future welfare of the school.

* * *

We learn from the "American Hebrew" that Prof. Dr. S. Schechter has recently declared himself in favor of the Zionist Movement. To a representative of that paper the learned Professor has said:—

"I believe Zionism could become a great moral power strengthening Jewish conscience and reviving Jewish institutions and strengthening the feeling of unity and catholicity among Jews, and to become a safeguard against assimilation, which is our greatest danger.

"In one word, I believe in moral Zionism, which is so wonderfully described by Achad Haam, whom I admire so greatly. I also pointed to a brochure by Dr. Voorsanger, n which he presents Achad Haam as one of our great masters."

THE MISSION OF ISRAEL

O Israel! from thy lore has sprung
Faiths anew for evermore!
O Israel! lie not lowly vanquished;
Lift thy voice as once of yore.

Rise! rekindle thy dimmed glory,
Son of righteousness, shew thy might!
'Twas thine, the love of the Eternal,
'Twas thou, the bearer of the light.

O Israel! hast thou weakly fallen
Nevermore to rise again?
Thou Heaven's messenger appointed,
Bring peace to nations, joy to men.

BERTHA HIRSCH BARUCH
In *American Hebrew.*

Very strong anti-Jewish feeling is prevailing in Limerick, Ireland, and the Jews there are persecuted and boycotted in consequence. This deplorable state of affair is mainly due to the attack made by Father Creagh in a sermon in which he accused the Jews of ritual murder and other libellous accusations. Matters have assumed very serious shape and the handful of Jews, in Limerick, numbering about two hundred souls are rendered penniless in consequence of the refusal of Christians, who are influenced by Father Creagh's inciting diatribes, to trade with them. This in the twentieth century and in a civilized country!

Shanghai Jewish School Fund.

Amount already acknowledged	$ 800.00
Yeh Tsze Uing (of Messrs W. Ching Chong & Co)	150.00
Messrs J. R. & H. Elias	50.00
Aref Tabbah, Esq.	50.00
Mizwa" (from Nagasaki)	25.00
S. D. Setna, Esq.	25.00
	$ 1,100.00

Further donations and or subscriptions will be thankfully received by any member of the Committee or the Editor of this paper.

NOTICE.

TO CONTRIBUTORS.—The Editor will be glad to consider MSS. suitable for "ISRAEL'S MESSENGER." All MSS. must be written on one side of the paper only, and the Editor will not hold himself responsible for the return of any MSS., unless accompanied by a stamped addressed envelope.

TO SUBSCRIBERS.—"ISRAEL'S MESSENGER." will be mailed, post free, to any part of the world for $ 4/- per annum, payable in advance.

OUR CONTEMPORARIES

A Suicidal Policy.

The "American Israelite" considers the continued persecution of the Russian Jews as suicidal. It says:

"While the patriotic Russian Jew is offering up synagogue prayers for the success of the righteous (?) cause of his peace-loving (!) country, abandoning a lucrative practice, if he be a physician, fitting out a traveling hospital, if he be a banker of railroad king, or signing subscription lists for the wounded, a 'Jewish Commission' is carrying out Mr. de Plehve's humanitarian policy by recommending still further restrictions for Jewish residence beyond the Pale, cloaked by a few nugatory relaxations for the more and more congested and harried life within the fifteen Jewish provinces. Truly, the perseverance of the Russian is an amazing marvel; his belief in coercive methods must amount to absolute conviction, if, in the midst of a dubious war, against the emphatic protest of his own sanitarians, he can ruthlessly proceed on a policy which must prove suicidal in the end."

A Timely Rebuke.

Recently a number of rabbis have delivered addresses against Zionism. One said that the Zionists should be classed among the "Jew-haters," while another is of the opinion that "Zionism is strong only among the uncivilized." The "Jewish Voice." in protesting against such ungrateful attacks, says:

"We are not a defender of so-called political Zionism, but we concede to its leaders intelligence and sincerity. The good that has already been effected by Zionism in the way of reviving in its adherents a love of the Hebrew tongue, a higher sentiment for the inherited faith, a closer connection between the scattered, etc.,—that is sufficient to create in us a high regard, if not for Zionism, at least for the Zionists, and we hesitate to endorse such rash utterances as the Rev. Dr. Max Landsberg, of Rochester, is reported to have made in a recent address on the subject before the Methodists of that city, saying that Zionism is strong only among the semi-civilized, which certainly is not according to truth. Not even Dr. Landsberg can, with a mere wave of his hand, make the world ignore this movement."

The Highest Form of Liberty

That liberty and law must go hand in hand is the opinion of the "Jewish Criterion," saying:

"The founders of our faith indicated that liberty reaches its highest form when it enables man to respect the law. The Exodus alone, was but a feature in Israel's emancipation. It must always be considered in connection with the moral law which should govern men."

Ancient Wisdom.

Debating the value of the wisdom of bygone days, the "Jewish Exponent" says:

"Do not scoff at practices that are sacred to your neighbors. If you do not understand them, go to those who are qualified to explain them and learn their true and inner meaning. It is a mistake to believe that the light of reason has never appeared to man before our day, and, therefore, that all that has come down to us from the olden days is necessarily illogical or irrational. In real wisdom the ancients were as proficient as we are. It is only in "knowledge" or science that an advance has been made. Moses never saw a trolley car, nor did David ever speak through a telephone, but they knew all that man can know about human nature, and for that reason what they have said about man still guides and governs mankind."—*American Hebrew.*

THE POPE AND THE JEWS

INTERVIEW WITH THE SECRETARY OF STATE.

ZIONISM AND THE CATHOLIC CHURCH.

HERR H. YORK-STEINER, a well known author and leading Zionist in Vienna, has had an interview with Cardinal Merry del Val, Vatican Secretary of State. The impression made by his Eminence on Herr York-Steiner was deep, both by his personal appearance as well as by the affable manner in which he conversed.

The following is Herr York-Steiner's account of the interview, which he contributed to *Die Welt:*

When I was led into the reception rooms of the Cardinal Secretary of State, in one of those halls which Pinturicchio had dipped into unfading beauty, there approached an elegantly dressed gentleman in flowing robes, who took me further up in the room and made me sit down on a sofa at the side of him. The stature of the Cardinal is as high as that of his predecessor Rampolla, only more slim. His face is as distinguished and delicate looking as that of his predecessor was imperious and this contrast extends to his voice, that of Merry del Val being soft and inviting. The conversation developed as follows:

The Cardinal: What brings you to me?

I: The well-known goodness of heart of his Holiness Pius X. His noble and generous words have aroused everywhere the greatest hopes. We Jews also expect of his régime some change for the better in our ralations with our Catholic fellow-citizens.

The Cardinal (smiling): What can his Holiness do in this matter from the standpoint of the Church? Don't forget the absolute contrast, the religious difference between us.

I: Still, the fact that, for instance, Dr. Herzl should have been received here as leader of a Jewish movement, appears to me to denote a significant change, and I believe that what was then spoken about interests the whole of Jewry.

The Cardinal: There is no reason for keeping anything back. Dr. Herzl was received by his Holiness and I also had the pleasure of speaking with him. He made the best impression on his Holiness and what he had to tell us was very interesting and apparently of the greatest benefit to his nation. But what can we do in the matter? It would mean putting ourselves in opposition to our own principles, to the basis of our Church, if we should interfere in the manner in which Dr. Herzl probably expected his Holiness. How, for instance, can we ourselves give away to a people of another faith the land of our Saviour or hand over the most holy places?

I: These sites sacred to Christendom would naturally have to be declared exterritorial. No Jew thinks of touching the holy relics of the Christians.

The Cardinal: True, Dr. Herzl has also told us that.

I: After all, these holy places are now not held by Christians, but are in those of Mohammedans.

The Cardinal: Unfortunately, the Christian Powers consider it necessary to maintain this state of affairs out of jealousy, out of purely political motives.

I: There is also a Christian legend which says that the Jews will again re-assemble in Palestine.

The Cardinal: But that is only a legend.

I: Yet no objection should be expected on the part of the Vatican to the colonization of Palestine by Jews.

I then described to his Eminence the sufferings of the Jews in various countries, which force them to seek a legally-assured house in Palestine.

The Cardinal (visibly glad to be able to tell me something good): That is something altogether different. Who says that we want to hinder that? If the Jews believe that they can better their condition in the land of their fathers, then it is for us a question of humanity. The foundation of the Holy See is apostolical and will never be against an unkertaking which lessens human misery. Altogether, what is represented under Vatican politics?—(Here the Cardinal broke into a smile). We have great respect for true Judaism and never forget that we should be nothing without it, that it is the basis of our religion. If the Catholics are obliged to fight against Jews, it is against the individual who permit himself overmuch.

I: Yet the whole anti-Semitic movement in Vienna is considered as the work of the Catholic clergy, supported by the predecessor of your Eminence.

The Cardinal: Don't forget that many cling to us out of jealousy, selfishness, political and other worldly motives. But, on the other hand, you must also not overlook that the Catholics in Vienna are actually struggling for their rightful position. I am told that the Jews are pushing themselves forward everywhere and that 70 per cent. of the teachers in Vienna are Jews. Can we look on quietly when Catholic children at the most tender age are instructed by people of another faith? Let us assume you were the majority in the State or had a country of your own, would you permit that?

I: Your Eminence appears to have received incorrect information. There can never have been so many Jewish teachers in Vienna. Perhaps 7 per cent., which would be in accordance with the rate of population.

The Cardinal: We also always find the Jews in the camp of our opponents. Where there appears a bad book or an ugly picture which derides us, a newspaper which slunders us, if we examine the matter thoroughly, there is always an Israelite behind it.

I: In this also I believe your Eminence is not informed impartially. But when it does happen it is always condemned by right-thinking Jews who abhor misrepresentation of any kind.

The Cardinal (quickly). But do not believe that we therefore condemn all the Jews. We know that they are the sins of individuals. Everyone of us sins with his gifts. Jews are mostly business men and so they offend with the "affarismo." There ought to be a change in this.

I: It could become different under the rule of a Pope like Pius X. In the fact that I was received here to-day and am even permitted to speak for my co-religionists, I already see a great change taking place.

The Cardinal. (in very friendly manner): But you must also endeavour on your side that we do not always find the Jews in the camp of our enemies. As I already said, we are not opposed to the Jews as Jews; quite apart that we respect their religion, the general love of humanity and the special basis of the Holy See of St Peter exclude such enmities.

I: Your Eminence, I am convinced that it will bring a ray of joy, even in the darkness of the meanest Polish village, if it be said that at the Vatican in Rome there does not sit a mighty opponent, but a wise and generous Sovereign who has also an attentive ear for the sufferings of the poor Jews.

The Cardinal: We consider the tortures and persecutions of the Jews, particularly as they are reported from Russia, as unjust and to be condemned.

I: It is from there that most of the Jews want to go back to Palestine.

The Cardinal: This desire of the Jews for the old home is one of the most remarkable things. It appears as if it were chiselled into their hearts. The Jews are a people of Providence, the people of history par excellence. What they have once passed through, that they do not seem to be able to forget. Thus I was told—which interests me as a Spaniard, very much—that in the Orient there appear Jewish newspapers with Hebrew letters in the Spanish language. The people who have emigrated from Spain centuries ago have preserved our language. Is that not remarkable?

I observed that the gratitude of the Jewish nation was also an extraordinary one and that we never forget any good acts. To this I added my own thanks for the exceedingly friendly reception.

When I was passing out of the antechamber, the Cardinal oppened the door again and requested me, when I wrote to Vienna, to mention him kindly to Dr. Herzl.—*Jewish World.*

The Zionist Movement.

Meeting of the Greater Actions Committee.

THE EAST AFRICAN SCHEME.

The Conference of the Greater Actions Committee opened in Vienna on Monday week.

There were present the members of the Vienna Actions Committee and the following delegates:—Austria: Drs. Krenberger and Goldwasser, Herren Adolf Stand and Korl Resek; Hungary: Rabbi Roth; Germany: Drs. Klee, Friedemann, and Herr Wolffsohn; England: Messrs. L. J. Greenberg and Joseph Cowen; Roumania: M. Samuel Pineles; Servia: Dr. Alkalay; Belgium and Holland: MM. Henry Grunau and H. Kann; Switzerland: Dr. Farbstien; Russia: Prof. Mandelstamm, Drs. Bruck, Jelsky, Jakobsohn, Kohan-Bernstien, Tschlenow, Belkowsky, Scheinkin, Rosenbaum, Herren Jassinowski, and Ussischkin; France: Dr. Alexandre Marmorek; America: Dr. Stephen S. Wise: and Prof. A. Warburg representing the Zionist Commission for the Exploration of Palestine.

Dr. Herzl's Opening Speech.

Dr. Herzl opened the proceedings with a brief reference to the death of Col. Goldsmid who, he said was a zealous Zionist and in whom the movement had lost a great champion. Dr. Herzl continued: In spite of all difficulties and drawbacks which I have had to undergo I have resolved to speak to you words of peace. I know that unrest exists in the ranks of our poor, brave, good, loyal Zionists all the world over and particularly in Russia, with what great misgivings they have looked forward to this Conference, how they feared that this laboriously created foundation of a national organisation for the furtherance of national aims might be impaired. More particularly will I forget everything directed against me personally. Where I do begin to take exception is the moment when the efficiency of the organisation, the completion of the work, the strengthening of the bonds of union, the carrying out of the tasks are at stake, which were entrusted to us at the Congress and for the accomplishment of which we, by accepting our mandates, rendered ourselves responsible to Congress. Dr. Herzl then re-capitulated the events subsequent to the Congress. He dwelt at some length on the promise of the Russian Government to intervene in Constantinople on behalf of Zionism, which denoted a great success and enormously improved Palestinian prospects. He continued: This success, great though it was, does justify us in rejecting the magnanimous offer of the British Government to grant a stretch of territory to our unfortunate masses. My personal stand-point in this matter is that we had no right simply to reject such an offer without asking the people. This proposal may be summed up in a phrase; it is "a piece of bread," I, who, perhaps, have cake to eat, have no right to refuse a piece of bread offered to the poor because I do not want it or need it myself. My sympathies might perhaps be aroused if even in the stress of hunger ideal considerations prevailed; if it were said "we do not want this proposal"—but we were bound to put the question. The occurrences after the Congress profoundly moved me. Not so much that there was a considerable minority, or that they withdrew, but because I had to ask myself whether these people, with whom I had worked for so many years, really believed that I could give up Palestine. That moved me profoundly and I went to the "Neinsagers" and told them all I felt. I then expected from the good will of our friends that they would gradually clear their minds and come to clear understanding. After all, the Congress has not yet finally decided, it has simply resolved to take cognisance of the offer, as all such offers are taken cognisance of, and materials are then gathered for the purpose of coming to a definite decision, so that the people may decide, not on the strength of empty phrases, but fortified by proper knowledge of the circumstances. In this reliance on my colleagues I have been grievously disappointed. Soon after the Congress an agitation was instituted which has wrought great harm to our movement. In particular, certain gentlemen took exception to my intervention in Russia, in spite of the fact that it was at their instance I determined on this journey. The journey, as you know, was successful. But this success did not prevent war from being declared against me. I gave the representative of the Russian members of the Greater Actions Committee, Professor Belkawsky, at Aussee, every possible information on the situation. For this purpose I showed him a document which I will read to you. (The document shows that Dr. Herzl never thought of giving up Palestine, but worked all the harder for Palestine after the last Congress.) I, therefore, expected that Dr. Belkowsky would apprise his colleagues of their gross error. I would add that this letter was despatched long before the agitation against me began. I impugn the competence of the Charkow Conference. Thereby they introduced a canker into the movement which I desire may be removed. No more was demanded of me than that I should influence the Congress against myself. I repeat what I said at the beginning. We consider ourselves bound to carry out the resolve of the Congress, represented by the majority, to examine the details of the British offer. Nevertheless, we have meanwhile, as you may observe from documents submitted to you and steps taken, done everything possible for Palestine—everything that our judgment and conscience could dictate. We shall refer to that later. I desire here to emphasise the fact that I require lessons from no one in zeal for Palestine. But we must be zealous, too, as far as is possible without the sacrifice of convictions and the neglect of duty, to restore unity and maintain the integrity of our organisation. For this it is necessary for the gentlemen who have taken up an obstructionist attitude to declare whether they regard the resolutions of the Sixth Congress as equally binding on the majority and minority. I would remind you that when the two mothers stood before Solomon the one that wished to cut the child in two was not the rightful mother.

Afternoon Sitting.

On Monday afternoon a discussion on Dr. Herzl's address was initiated by Herr Usseischkin. He said he did not merely want from Dr. Herzl but from the whole Zionist world the declaration that they would not take up matters which did not coincide with Palestine. The

question was not whether Dr. Herzl was still working for Palestine or not, but the question remained what had been discussed at the Congress, whether they were prepared to consider the question of colonisation outside Palestine. Even if 295 delegates voted for East Africa he openly declared that this resolution was not binding upon him since it conflicted with the Basle programme. They could be assured that if they maintained their standpoint co-operation was impossible. Dr. Herzl regarded the whole matter as a piece of bread which they ought not to refuse. That was a humanitarian standpoint. It remained to be seen how the disciples of Dr. Herzl accepted this Zionism. His letter had been described as a revolutionary epistle directed against the organisation. But the East African scheme was a *coup d'etat* from above, and the answer thereto was the revolution from below. Dr. Herzl would have strongly condemned his criticism of his letter had it been pronounced by another. He could find but one excuse for Dr. Herzl and the members of the great failings. If they were not assured that Dr. Herzl and the members of the Actions Committee associated with him would strain every nerve to get rid of the East African question by the seven congress they would never be able to go together. They could not remain in company if East Africa did not fall to the ground.

Dr. Kohan-Bernstein desired to remind Dr. Herzl of his own words. Dr. Herzl had once said to him that their union was a union for a certain goal that was somewhat higher than the great masses could at present perceive. He applied this conception to the assertion that they must not and could not ignore the "bread" question. The people was possibly prepared even to go to hell, so low had it come. But they must rise higher than the people. They were the servants of their people, not only now but for all time. For that reason he did not see eye to eye with those parties who advocated a temporary solution of the economic problem For he was a Zionist also on economic grounds. Zionist was a movement which could proceed slowly and must slowly regenerate the people in order to bring them whither they would. If they of Eastern Europe were at one with their Western comrades in their love of their people for whom both sections were working, the difference lay in the fact that the latter regarded Zionist as a philanthropic concern [strong dissent from Drs. Friedmann and Klee] governed by opportunist considerations; hence the advocacy of territorial aims at the expense of Palestinian aims. That policy they had often contested, and had now, not for the first time, addressed an ultimatum to Dr. Herzl. It had happened several times before. It had merely now become a public affair through no fault of their own. The rush into publicity was the great mistake, for otherwise the paths of peace might quietly have been found. The movement must suffer if Dr. Herzl withdrew, and the movement must suffer if they withdrew.

Professor Mandelstamm said he had been reproached with working too little. He reproached other gentlemen that they had worked—not too much—but with too much noise and talk, and so attracted attention. Their further labours consisted of disturbing the organisation and insubordination. For instance, they had proceeded to Paris contrary to the wishes of the Actions Committee. They had merely made themselves ridiculous. He also protested against the circulars of certain members of the Actions Committee, in which an incredibly harmful tone of opposition to Dr. Herzl and the leaders was apparent.

Dr. Jassinowski objected to the East African question being discussed. That would be fully ventilated at the next Congress, which was the only body authorised to deal with it. They were merely assembled to consider how best to give effect to the resolutions of Congress. Threats did not exist for them. Just as he would accommodate himself to the vote of the next Congress, so must gentlemen obey the decisions of the last Congress.

Dr. Tschlenow protested against Professor Mandelstamm's remarks. In his circulars he had accurately represented the situation. In reply to Dr. Herzl he emphatically declared that communications made to him in confidence had not gone any further.

Professor Belkowsky explained why he and his friends had viewed the efforts of Dr. Herzl in Russia with disquiet. Dr. Herzl was, no doubt, well qualified to conduct diplomatic negotiations off his own bat and then to report to them. In matters of inner organisation, however, they should always be consulted.

Dr. Herzl: That was always the course adopted. But why were you not at your posts? why did not Dr. Tschlenow come although I asked you both?

Professor Belkowsky, continuing, said that in Charkow he gave an exact report on everything. He had expressed his conviction that Dr. Herzl would continue working for Palestine, that he would rejoice to see the day when they were established in Palestine, but that if that could not be achieved within a visible distance of time, he would not be averse to founding a home elsewhere. The conference pronounced an ultimatum, not against Dr. Herzl, but for him. They simply wanted to remove the growth which threatened to disturb their organisation. Everything was conceived in a friendly spirit.

Dr. Jassinowski said that the present situation of Zionism was more favourable than before the visit of Dr. Herzl to Russia.

Dr. Rosenbaum said that in Charkow they had formulated a number of essential demands. The first requirement was the restoration of peace. In all questions of ordinary policy they would submit to the majority, but the moment a difference arose as to their land they parted company. Everyone, including those of Charkow, with the exception of Herr Ussischkin, was agreed that effect must be given to the resolution of the Congress. But there was a great difference between an investigatory expedition and actual colonisation. Dr. Herzl, in view of the position he had taken up, should have summoned a Congress, and put the question whether they desired to remain Zionists or not. Those who were for Zion had no longer common ground with those who were for Uganda. They, therefore, desired an explicit answer to the question as to what it was hoped to accomplish by means of the expedition. Was that all that was demanded, or was it proposed, the conditions being favorable to follow this up with action?

Dr. Scheinkein desired to be enlightened as to how much truth there was in the report that land was being purchased in Palestine. He would further like to know what Dr. Herzl was at present doing for Palestine. He asked further whether they could not accomplish in Palestine all they hoped to do eventually in East Africa. If it was inexpedient to give a verbal reply, a commission should be appointed to consider the matter. For only by means of an explicit answer could exaggerations and evasions be met. He did not regard Zionism as a "Brotfrage," for he always raid that at present they must give, the time had not come for receiving.

Dr. Friedman pleaded for peace, which was being, threatened by the repeated accusation that the German Zionists did not entertain such strong conviction as those of the East. This reproach was wrong, and, moreover, it was more difficult for a German to become a Zionist than a Russian, who was impelled by force of circumstance. If the Charkow gentlemen believed that the movement depended upon them they were grievously in error. The idea did not exist through the co-operation of a few gentlemen; it was and continued to be independent of the personal element! Zionism was equally independent, contrary, perhaps, to the belief of some, of whether their goal was attained to-day or to-morrow. Zionist could wait, and there was no necessity to strain at any success that might present itself. They had presented an ultimatum to Dr. Herzl. Had he done anything but what in accordance with the resolutions of the Congress he was bound to do? And if he now refused to give the required assurance? What if the only man resigned, who was capable of leading their movement? Was Herr Ussischkin to succeed him? If they pronounced the man, who after eighteen centuries had undertaken the historic task of the union of the people, to be a bad Zionist, they would arrest the progress of the movement and cripple it for years. They spoke much of Dr. Herzl's obligations; they had also an obligation to fulfil, viz., to heal the cleavage they had begun and to restore unity. They must find a way to collaborate fraternally and that could only ensue when each brought a sacrifice. They must have peace, which the people rightly demanded from them. He declared that peace was the dearest wish of the German Zionists.—*The Jewish Chronicle.*

(to be Continued.)

Entertainment to the Pupils of the Shanghai Jewish School.

The picnic to the pupils of the Shanghai Jewish school, announced in our last issue, was given on Sunday the 29th May. Punctually at 10.30 a.m, the pupils were seen gleefully wending their way towards their school in Seward Road, where they were told by their teachers to assemble for a day out in the fields. At about 11 o'clock they were marshalled and marched in good discipline to the Nanking Road jetty where the boats were already kept in readiness for them. There were likewise present several friends, and the parents of most of the pupils at the jetty, to see them off. Punctually at 11.30 the steamlaunch arrived, and taking the boats in tow glided gracefully on the smooth water of the Whangpoo. The sun was shining brightly, but the wind tempered its heat and after a pleasant trip the boats arrived and anchored in the Pagoda creek. The party landed and proceeded to the Pagoda and in the open ground there, sports were held. It was not until half past two that the party returned to their shelter, where light refreshments and cold drinks, which were amply provided, were served. Mr Edward I. Ezra asked Miss Solomon to hand over the prizes to the winners in the sports which was gracefully performed by her. After this ceremony Mr. Ezra called upon those present to give three cheers and a tiger for Miss Solomon which were very heartily given.

At the request of those present the pupils then went through some excellent songs and the recitations which were given at the recent distribution of prizes and which were very highly appreciated and freely commented upon by the onlookers. Mr Edward I. Ezra then delivered one of his well known eloquent speeches, appropriate to the occasion. Mr S. J. Solomon was called upon to give an address which he did with his usual earnestness. Mr M. Myer was then asked to say a few words which he did. He said, "Ladies and Gentlemen:—To days occasion reminds me of those of my school days when the late Lady Sassoon used to give a picnic to the pupils of the David Sassoon Benevolent Institution, Bombay, after the annual distribution of prizes. Some of my school mates are present here to day and no doubt still remember the generosity of the house of Sassoons. This illustrious family has done a great deal in promoting the education of the Jewish children in India. The pupils of that hospitable Institution are now sprinkled almost all over the world, some holding responsible positions, and others, useful members of communities. It is a great pleasure to notice the splendid result achieved by the infant Shanghai Jewish School during the short period of its existence. Thanks are due to the untiring energy of the voluntary teachers. I am sure all present here to day have thoroughly enjoyed themselves and I hope that this will be the precursor of many picnics to come. In conclusion I trust that the Shanghai Jewish school will turn out as many good scholars as the David Sassoon Benevolent Institution has done." (cheers).

At about 4.30 the boats were ordered to leave and slowly but pleasantly the party arrived at 5. P. M. at the settlement. On the whole, the day was very happily spent. The success of the picnic was in a great measure due to Mr E. Jonah who exerted himself indefatigably to make everyone comfortable and to look after the smallest details.

Local and Foreign News.

The magnanimous offer of the British Government to the Zionists in East Africa comprises an area of 5,000 miles (not 200 miles as was previously reported). The Commission of Exploration will start in the first week in June. The result of this investigation will be anxiously awaited by Jewry throughout the world.

* * *

Mr. N. E. B. Ezra, the Honorary Secretary, of the Shanghai Zionist Association announces that on Monday, the 6th instant, a meeting of the literary circle of the Association will be held at No 9, Seward Road, at 8.30 p.m., when Mr. E. Solomon will deliver a lecture in Arabic on "Unity". We hope that our readers will make it a point to attend the meeting.

o o o

A Jew name l Itzig Drasinower, of Czernowitz, Calicia, was forced last year by some peasants to declare solemnly before a crucifix his acceptance of Christianity. For the treatment to which he was subjected, a woman has been sentenced to seven months', a man to six months' hard labor.

* * *

Reports received in Berlin, Germany, tell of exceptional suffering of Russian Jews in the Pale of settlement. In many of the cities thousands are actually starving owing to the lack of work.

o o o

The Russian Jews are undoubtedly bravely demonstrating their loyalty and the spirit of patriotism to the Czar in the present unfortunate war. It is said that at the recent battle on the Yalu, the two Russian Regiments which bore the brunt of the attack and suffered most severely were the 11th and 12th, composed chiefly of Polish Jews.

* * *

By an oversight the 3rd prize of the Lewis Moore Scholarship presented to Master David Abraham was mentioned in these columns as dollars ten. This we are informed is an error, as the prize was not in money.

LEWIS MOORE SCHOLARSHIP.

Presented to the Shanghai Jewish School by the Jewish Freemasons of Shanghai in memory of their late District Grand Master Right Wor. Bro. Lewis Moore. The following is a list of the Jewish Freemasons who have subscribed to the above scholarship:—

MESSRS.	MESSRS.
JACQUES BLUMENFELD,	STUART LAURANCE,
E. M. COHEN,	N. S. LEVY,
D. M. DAVID,	I. R. MICHAEL,
CHARLES E. ELLIS.	S. R. MENNY,
WALTER ELLIS,	BARNES MOSS,
EDWARD I. EZRA,	M. MYER,
E. M. EZRA,	M. S. PERRY,
M. FISCHER,	FABER B. PFEIFER,
A. GENSBURGER,	B. ROTH,
H. GENSBURGER,	J. SCHWOB,
D. M. GUBBAY,	G. I. SHEKURY,
M. HAIMOVITCH,	S. S. SOMEKH,
I. JOSEPH,	R. J. SOLOMON,
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Editor: Mr. M. MYER. Manager: Mr. E. JONAH.

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Rejected M.SS. will not be returned unless otherwise requested and stamp sent.

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ISRAEL'S MESSENGER.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and Judaism in the East.

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Shanghai, Friday, 17th June 1904:—Tamuz 4th 5664.

CALENDAR FOR THE FORTNIGHT.

Friday Tamuz 4th (June 17th)
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Thursday, Tamuz 17th (June 30th) fast of Tamuz.

The Praise of the Almighty.

Undoubted praise to God be given,
Who from His throne, the height of heaven,
Looked on this handful of frail earth,
Unnoticed man and gave him birth.

On Adam breathed, and bade the wave,
Pause, and his servant, Noah, save;
The tempest, with his terrors clad,
And swept from earth the tribe of Ad.

And for his "friend" O blissful name!
To roses changed a bed of flame:
The smallest insect, at His will,
Becomes an instrument of ill.

He spoke, the sea o'erwhelms His foes,
And the hard rock a camel grows!
The iron turns, at His command,
The pliant wax, in David's hand.

To Solomon he gave his sway,
And bade the Dives his sign obey;
To one a diadem is given,
Another's head the saw has riven.

One lies on Persian silk reclined,
One naked in a frozen wind;
One scarce can count his heaps of ore,
One faints with hunger at the door.

The Dives before his vengeance fly,
By hosts of stars expelled the sky,
And kings, who hold the world in thrall,
At His great word to ruin fall.

E. J.

The Zionist Movement.

Meeting of the Greater Actions Committee.

(Concluded.)

Tuesday. Morning Sitting.

Dr. JELSKY continued the discussion. He said that they had become Zionists out of pity for themselves. Zionism was, therefore, a philanthropic concern. They had seen the necessity of emancipating themselves and fleeing to the land which the Bible called "Zion." It was declared that the people wanted ideals. He lived among the people and knew, on the contrary, that the people first wanted bread. The people and their misery must have been seen in order to appreciate this "Brotfrage." The Talmud said: "Hearing is not to be compared with seeing." What they had all seen Dr. Herzl had not seen, yet he had become a Zionist by conviction. If gentlemen would appreciate that unity was the Alpha and Omega of their movement, then they would agree that quarrels and disruption must never exist in their midst. If they were unable to grasp this then the end was not far off and they would have made fools of themselves.

Dr. JAKOBSOHN said they all desired unity. The question was how it was to be attained. There was only one sort of unity. That was the unity of thought, ideas and principles. With this the "Brotfrage" had nothing to do. The misfortune of the Jewish people lay just in this "Brotfrage." But they did not understand how they could introduce Uganda into the consideration of the great Jewish question and imagine with this small means they could remedy the great economic misfortune. They went to the people, who were in hunger and distress, and pointed to their goal. The people would always look towards it and would not consider whether that bread signified real help. They all appreciated the great proposal of the British Government, but that proposal would only be a success for Zionism if were rejected; it would be a misfortune if it were accepted. In Russia there were 5,000,000 Jews, whose yearly increment amount to about three per cent., *i.e.*, about 150,000. Fifty thousand emigrated annually, and to this people, whose enormous emigration did not stem the increase of population, they came with the Uganda project. All proposals to divert the emigration were on a par with mere alms-giving, as Dr. Herzl himself had said at the Fifth Congress. The goal of a movement must be evolved from the movement itself otherwise it was a myth. Their goal was laid down in the Basle Programme. They could not alter it, for it was the product of centuries. They had, therefore, said at Charkow that they wanted light thrown on the Uganda affair; they wanted to know whether Dr. Herzl was in earnest or not. Uganda led nowhere, and the whole movement was being diverted towards this negative destination. If they wanted peace they must come back to Zion.

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Tuesday.—Afternoon Sitting.

Rabbi Rabinowitsch was of opinion that the Congress could not concern itself with the colonisation of Uganda. It might merely give the initiative. Otherwise he would not have voted with the majority. The expedition must naturally be despatched, for that was a resolution of Congress. Their work must be directed now, as before, towards Palestine. If they could not immediately obtain their Charter, they must colonise the Jews already in Palestine.

Herr Adolf Stand said he had came from Galicia exclusively with the idea of acting in the capacity of mediator. He did not regard such mediation as the solution of a personal question but as a mean of restoring unity in accordance with the idea of the movement. He would therefore direct his remarks to the main question—Uganda. Three alternatives presented themselves, which might be expressed in the following formulae: Zion or Uganda; Uganda as an indirect road to Zion; Zion and Uganda. Whoever put the question "Zion or Uganda?" had already placed himself outside the ranks of their party and ceased to be a Zionist. With that, therefore, they had nothing to do. Zion and Uganda? Their people, that could hardly solve the first question, had to solve two questions at once. They had neither the money nor the men in sufficient numbers to solve the second question. If however, they had, then they should devote themselves primarily to the former. Until bound by a resolution of Congress he would not cease to fight against the waste of their precious money, the sacrifice of their men and the practical loss of their beloved leader for an alien cause. Uganda as an indirect road to Zion? Why an indirect road? If Palestine were easy to obtain, all the better. If it were difficult to obtain, then all the more need existed for a greater effort to obtain it. An indirect road merely placed the goal further off, and might never lead there. If the Congress decided for Uganda, then as a disciplined party-soldier he would neither speak nor write thereon but hold his peace.

Dr. Tschlenow rejoiced to hear the explanations which Dr. Friedemann had given in the name of the German Zionists, that they did not view Zionism from the philanthropic stand point. He confessed he had always considered Western Zionists to be animated solely by philanthropic motives, and he was glad to modify this view and to find the Western Zionists on the same platform as their Eastern comrades. If that were the case then they must only regard the Uganda question from one point of view. With a few exceptions there were none who would dare to say that any other land could be chosen instead of Palestine as their goal. If it were maintained that besides Palestine another land could be drawn into consideration, he did not take up the attitude of Herr Ussischkin, and before him Professor Gottheil, that the talk of such another land must be regarded as a betrayal. If another land became part of their present programme they must ask themselves if they could really accomplish anything in this direction. They had had no experience in the colonisation of virgin lands, but they could learn from the experience of others, and English anthorities held that colonisation *en masse* would require the sum of 3.000 roubles for each family. For their emigration from Russia, amounting to 75,000 people yearly, what huge sums of money would be required in order to settle even a small number! Therefore, the Uganda question, as he had maintained at the Sixth Congress, was an illusion. The people who babbled of Uganda would come over to them. But they were reminded of the resolution of the Congress, which without question must be carried out, and there he disagreed with his colleague Ussischkin, who maintained that those resolutions were not binding upon him. Therefore, he held that if Zionist money were not involved the expedition should be sent. Nevertheless, that illusion had wrought great harm to the movement, because no one was inclined to pay shekels, or buy shares, and even collections for the National Fund had been suspended, because no one was certain what was going to be done with the money. All their explanations were useless, and therefore, they wanted to know from the leaders exactly how the Uganda question stood. He asked Dr. Herzl to say whether he was a territorialist or Zionist. To elucidate that question the Charkow Conference had been held. At Charkow they had merely striven to bring about peace. His circular had the same purpose. If anyone ever wrote with his heart-blood he did in his circular. He re-affirmed everything he had therein maintained. Dr. Jelsky had delivered a fine speech on unity. He was also of opinion that the greatest thing Zionism had achieved was unity. In order to have unity there must be something by which they could be united. Therefore, he declared they were confronted by a great danger. If their ideal were shattered there could be no unity. The one thing that could unite them was Zion. Let them guard that and then they would be united.

Mr. L. J. Greenberg said: In reference to some observations of Herr Ussischkin, I said nothing else at Leeds but that if our movement from the beginning had been called a Jewish National Movement a great many misunderstandings would have been obviated, and I went on to declare that Jewish nationalism without Palestine was an impossibility. My whole speech at Leeds was necessary because Dr. Gastor and others had violently revolted against the decisions of the Congress and because I knew that extracts from their speeches had reached the Government and tended to show that the influence of Dr. Herzl had diminished and that the resolutions of Congress were not observed. It was therefore necessary to prove in large meetings that Dr. Herzl continued to be our leader. The gentlemen in Charkow, however, misunderstood the object of my remarks. It never occurred to anyone to regard East Africa as the goal of our work. East Africa is rather a stepping-stone to bring us nearer to Palestine. If, however, you are not of this opinion and you fear that the Jewish pepole may be diverted from Palestine, then it is your duty to remain the "Old Guard" of the movement in order to prevent such diversion. I will, however, submit to you the following question: Would it not be better, if as many Jews as possible went to East Africa, so that they may there be in a settlement of Jewish character and with Jewish autonomy, than that they should be dispersed in the slums of England, America and other parts of the world? It is just as necessary for us to save the Jews for Palestine as to save Palestine for the Jews. It is certain that then an end would, to some extent, be made of the terrible wanderings of the great masses of Jewish poverty and misery. If we could give the unfortunate wanderers a resting-place, the whole situation of the Jews all the world over would be raised, and the world consider us the more capable of being entrusted with the creation of a State in Palestine. There is only one way out of the present confused situation and that is to effect a compromise. Let Dr. Herzl accept the offer of the British Government and bring it before the managing bodies of other great Jewish institutions which stand outside the Zionist movement. Let these bodies, if the report of the expedition be favourable, carry out, independently of the Zionist movement, colonisation in East Africa, but bear in mind that it is the duty of the Zionist movement to preserve the principle of autonomy intact, for without this principle no colonisation, not even in Palestine, can succeed. You could then leave the Zionists movement perfectly free to devote itself to Palestine while preserving all the advantages of the English offer.

At the conclusion of the debate Dr. Herzl replied to various points raised and continued: The Charkow ultimatum was a declaration of war, and was universally regarded as such. I would have had no objection if this contest had been fought with the legitimate means provided by our constitution. That, however, has not been the case. Our organisation has rather been made to serve private ends. I can only say now what I have already said, that you are in error if you believe that I will exert pressure on the Congress on behalf of East Africa. I will exercise no pressure of any sort, because I desire that on the basis of authentic facts the general wish may become apparent. I am sufficiently a democrat to leave the decision to the people. East Africa is said to be a trifling. If that be so then it is powerless—and there I agree—to solve the Jewish question, which would remain in *statu quo*, and the great Zionist movement would be unaffected. But I believe there are certain grades of misery where all the faculties are dead, that there is misery where not even the slight consciousness exists necessary to grasp an idea, and if we are conscientious administrators of Jewish affairs, then, as leaders, we are morally bound to regard this obligation as vitally affecting us. As humanitarians we cannot ignore this question of the lowest strata of the proletariat—a question which, I confess, is not a Jewish question pure and simple. An attempt has also been made to set the leadership of the party in opposition to the organisation. But the Zionist organisation as distinct from its leaders can do nothing for the acquisition of Palestine. Even if they numbered as many hundred thousands as we are thousands, the organisation could do nothing. They can at the most provide the means, but to do the work necessary for the accomplishment of our aims the organisation is absolutely unsuited. This function can solely and exclusively be discharged by the leaders, and in order to show you that the latter are firm in their adhesion to there aims, I read a document to you in the course of my first speech. It is an error to believe that by means of the organisation alone our aim can be achieved. The organisation is a multitude, and can do less than single persons. I personally am not going to East Africa. Although the nonsense may have been uttered that I desired to become Viceroy in Uganda, both in Russia and Turkey, Italy, and even in England, with which I negotiated for East Africa, I worked for Palestine, and none could reproach me with having been faithless to Zionism, even if I said I was going to Uganda. I introduced myself to you as the advocate of a Jewish State. In the course of our work I have learnt much and have come to realise that the solution for us lies only in Palestine. If when I tell you that I always was and am still a Zionist, that all my efforts are directed towards Palestine, you have every cause to believe me. I have much to forgive you for all that you have been guilty of against me. I will overlook it all. Merely do your duty—I require no more—as organised Zionists, without stifling your views, fight as much as you like, endeavour to obtain a majority at the Congress, but do not employ the machinery of the movement against the movement, but bring into play merely your own personal qualities. I advise you to submit to the decisions of the Congress as everyone else must. Hitherto I have not fought against you. I make proposals of conciliation not because I have any misgivings as to the issue of the contest. You would evitably go under, as we have a colossal majority. I desire, however, that you should go home and tell your people that you know that the Executive in Vienna is at work; do not look at the half finished and half-begun edifice, but wait until it is completed and continue to bestow confidence on those in whom you have hitherto trusted and who have done nothing to betray that trust.

After prolonged discussion it was resolved to appoint a Sub-Committee to prepare a resolution to submit to the conference. The Committee comprised Drs. Farbstein, Klee, Marmorek, Tschlenow and Herr Ussischkin.

Wednesday Morning and Afternoon Sittings.

After the transaction of formal business the Commission submitted its report, and the following resolution was eventually adopted—

The Greater Actions Committee have satisfaction in taking cognisance of the continued efforts of the Smaller Actions Committee for Palestine. The Greater Actions Committee takes it for granted that the Actions Committee, in accordance with the resolutions of the Sixth Congress, will undertake the despatch of the African expedition As, however, the question of the colonisation of East Africa will not be decided till the Seventh Congress, the discussion of this as of all other pending questions remains open in accordance with previous custom.

Further, the Greater Actions Committee has, after thorough discussion, cleared up and disposed of the misunderstandings which have arisen in the last few months in consequence of warmly conducted polemics on all sides, which disturbed the work of our movement.

The questions not affecting the East African scheme raised by the Russian members of the Actions Committee are referred to the Smaller Actions Committee for consideration and report.

This resolution was carried against the votes of Mr Joseph Cowen and Herr Jassinowski, Mr. L. J. Greenberg abstaining from voting.

At the afternoon sitting Dr. Herzl, on behalf of the Smaller Actions Committee, proposed the following addition:—

The East African scheme may be freely discussed by all. At the same time every member of the Actions Committee pledges himself to avoid all personal attacks not only in the official circulars, but as far as possible to exercise his influence to guard against such attacks and generally against the discussion assuming a harmful form.

This addition was accepted without debate against the votes of Professor Mandelstamm, Messrs. Cowen, Friedemann and Jassinowski. Mr. Greenberg abstained.

The remainder of the proceedings was devoted to matters of internal organisation.—*Jewish Chronicle.*

The Way To Paradise.

Wouldst thou inherit Paradise,
These maxims keep before thine eyes;
So thy heart's mirror shall appear,
For ever shining bright and clear.
Give thanks when Fortune smiles serene,
Be patient when her frown is seen;

If thou hast sinned, for pardon plead,
And help shall follow at thy need.
But shall he hope the prize to hold,
Who with new sins conceals the old?
Be penitent, be watchful still,
And fly the votaries of ill;
Avoid the paths that lead to vice,
And win thy way to Paradise.

ATTAR.

If you have a thing to say, say it,
If you have a debt to pay, pay it
Don't be ever waiting, dumb,
For a fitter time to come;
Do the thing and then you're free
For the thing that is to be.

ISRAEL'S MESSENGER.

Shanghai, 17th June, 1904.

Great Britain's Offer to the Zionists.

THE announcement which we made in our issue of the 3rd instant to the effect that the magnanimous offer of the British Government to Dr. Theodor Herzl—the great leader of the Zionist movement—comprises an area of 5000 miles (and not 200 miles) will, we feel sure, be hailed with delight by Jews all the world over. Great Britain has been foremost amongst the nations to grant the Jews religious liberties and has by her just and humane policy removed all disabilities from their path. They owe her a deep debt of gratitude and this feeling is, if possible, intensified by her present offer of land in East African Protectorate wherein to found a Jewish national settlement. This offer, while evoking a universal appreciation from Jews all over the world—and, we are bound to add, from all civilised and liberty loving races, has occasioned no surprise, as she is only following her unparalelled and glorious tradition of humanitarianism which she extends to all her subjects—irrespective of creed. No appeal to her to come to the assistance of our distressed and persecuted co-religionists in benighted lands, have ever been made in vain. The rising generation of Jews are being imbued with the idea to look upon Great Britain as their Motherland, or as the land where justice and humanity to their race prevails; and it is a source of gratification to us Jews to see that the idea has taken a firm root. Jewish children are taught to sing patriotic songs in their schools. The following lines, from a beautiful poem composed by Mrs. Lucas during the South African War, aptly demonstrates the feelings of the Jews:—

"For the Jew has heart and hand, our Mother England,
And they both are thine to-day,
Thine for life and thine for death, yea thine for ever."

In this expression of loyalty and true love all Jews—irrespective of nationality—can heartily join, notwithstanding that the heart of every true Jew beats ever lovingly and longingly towards Zion.

The decision arrived at, at the last VI Zionist Congress at Basle by an overwhelming majority, to send an expedition to report on the East African project has given rise to some heated discussion in the Jewish Press amongst certain sections of delegates, who apprehend that the mere acceptance of the offer will lead to the abandonment of the Palestine Colonization scheme, although this apprehension was shown to be groundless. We, however, rejoice to see that during the recent Conference at Vienna (a full report of which has been published in these columns) that peace has been restored in the Zionist camp and that both parties have been reconciled, without undermining the decision of the Congress. The Commission of Exploration, we understand was to start in the first week in June, and we are anxiously awaiting its report. Should this be favorable, the next VII Zionist Congress will have a most important question to decide. We see no reason why a colony of Jews should not exist in Africa as well as in Palestine. We do not see why there should be any hitch in the Palestinian scheme if Uganda become a Jewish settlement. On the contrary this offer by a first class power and its acceptance, will establish a precedent which the Turkish Goverment will find a very strong argument to quote in favour of her granting the Zionists the Charter for Palestine they ask for, if any objection be raised by any European Power. We wish the Commission every success in their undertaking the result of which will have a very far reaching effect on the future history of the Jews.

EDITORIAL NOTES.

THE suggestion made in our columns by a correspondent—"A Zionist"—to the effect that our neighbours at Nagasaki should also establish a branch of the Zionist Movement, has, we are glad to say, not been fruitless. We understand from a very reliable source that the President of the Nagasaki Jewish community—Mr S. D. Lessner—has the welfare of the Movement deeply at heart, and that as soon at the Jews who left Nagasaki on account of the war shall return a branch will most probably be established. Truly the unity of Israel is being consolidated by the existence of such a Movement amongst us and we earnestly hope that the efforts of Mr. Lessner—than whom no other capable leader at Nagasaki can represent the Zionist Movement—will be crowned with the success it deserves. Let us hope that our coreligionists in Hongkong, Singapore, India and elsewhere will stir themselves in the matter, so that an united effort will be made to relieve the oppressed and the persecuted Jewish race from the thraldom of persecution.

WE publish elsewhere an advertisement concerning a Jewish monthly Magazine --"The Maccabean". This excellent and up-to date journal is being issued monthly by the Federation of Zionists in America as an organ of the Zionist Movement. Our Zionist readers who wish to be well posted with regard to the progress of the Movement would do well to subscribe to this Magazine, the annual subscription of which is only three dollars and a half (Mexican). It is edited by one of the most eminent of Zionists,—Mr. J. De Haas, who has a widespread reputation of a keen journalist and an ardent champion of the Zionist Movement.

A LETTER OF APPRECIATION.

Mr N. E. B. Ezra, the Honorary Secretary, of the Shanghai Zionist Association, has circulated the following interesting letter to the members of the local Association:—

ENGLISH ZIONIST FEDERATION.

3., COMMERCIAL STREET,

LONDON, 28th APRIL, 1904.

EDWARD I. EZRA ESQ.,

(President)

Shanghai Zionist Association.

SHANGHAI.

Dear Sir,

I beg to acknowledge, with thanks, receipt of the first annual report of your Association, and tender you my congratulations upon so satisfactory a report. And at the same time permit me to thank you, although at so late an hour, for the honour you did me in entrusting me with your mandate at the last Congress. It is a great satisfaction for all of us to know that in Shanghai, far away as it is from the centres of Jewish life, as elsewhere, the principles that underlie our national movement are so well understood and appreciated, as they evidently are in your Society. It is not, I hope, too much to expect that other cities and towns in the Far East may imitate your example and found Zionist Associations. For it is to the linking up of the bonds of Jewry all over the world that we look to give us our ultimate success.

I will see that any printed matter that may be of use to you, shall get forwarded from the English Zionist Federation, and with very best wishes for the success of your Association.

Believe me, Dear Sir,

Yours faithfully,

JOSEPH COWEN.

BEFORE men made us citizens, great Nature made us men.—JAMES RUSSELL LOWELL.

A GOOD PLAN.

TAKE kindly all that is kindly meant;
Be first to thank, be last to resent;
Give smiles to all who give smiles to thee,
And those who come frowning, feign not to see.
And oh! believe me, this is the plan.
To lighten, to brighten, the lot of man.

TALMUD GEMS.

It is not the place that honoureth the man, but the man that honoureth the place.

Do not consider thyself a giant, and thy neighbour small as a locust.

He who covets things that are not rightfully his, will not only be disappointed in his wish, but even lose the things that are rightfully his.

Let a man be yielding like the reed in the wind, not hard and unbending like the cedar; let him be the first to restrain his tongue in a dispute, the first also to forgive and to forget what was spoken hastily and in anger.

Even calumniators honour truth, knowing as they do, that, unless they mix some truth with their falsehoods, they would never be believed at all.

He who listens to the talebearer and backbiter, shares his sin; for it is the willing ear that sets the tongue in motion.

He who takes no part in the sorrows and burdens of the community, will have no share in the joys and rewards when they come.

SURELY love conquers all; is immeasurably above all ambition, more precious than wealth, more noble than name. He knows not life who knows not that he hath not felt the highest faculty of the soul who hath not enjoyed it.—THACKERAY.

Shanghai Jewish School Fund

Amount already acknowledged	$1,100.00
I. A. Levi, Esq.	12.00
D. M. Gubbay, Esq.	10.00
E. A. Hardoon, Esq.	10.00
J. I. Jacob, Esq.	10.00
S. Moosa, Esq.	10.00
S. J. Solomon, Esq.	10.00
R. Spunt, Esq.	10.00
M. Nissim, Esq.	6.00
"Donation"	5.20
S. D. Hayeem, Esq.	5.00
S. S. Levy, Esq.	5.00
	$1,193.20

Further donations and or subscriptions will be thankfully received and acknowledged by any member of the Committee or the Editor of this paper.

Shanghai Zionist Association.

The Late Colonel Albert Goldsmid.

Lecture on "Unity" by Mr. E. Solomon.

A meeting of the literary circle of the Shanghai Zionist Association was held on Monday the 6th instant in the rooms of the Jewish School, at No. 9 Seward Road, when Mr. E. Solomon read a paper in Arabic on "Unity" Mr. Edward I. Ezra, the President, presiding. There was a fairly large attendance. Prior to the lecture being delivered, the Chairman opened the proceedings with a feeling allusion to the late Col. Goldsmid, whose sudden death evoked universal regret amongst the Jews all the world over. In him Zionism had lost an ardent and zealous champion and his sudden departure from our midst has removed one of the best sons of Anglo-Jewry. On behalf of the Association, he moved the following:

"That this meeting of Shanghai Zionists expresses its deepest sympathy and regret at the death of so worthy a Zionist as the late Colonel Albert E. W. Goldsmid, M. V. O., who, during his lifetime, ever championed our noble cause, and that the Secretary be hereby requested to write a letter of condolence to Mrs Goldsmid."

Mr. N. E. B. Ezra said: I should like to associate myself with the vote of sympathy and condolence in the demise of Colonel Goldsmid. Although none of us who are present here had any personal acquaintance with him, yet, I think, that what we have just heard from our President and what we had read in the Jewish Papers about him, are sufficient to awake in us a sentiment of profound regret at his untimely death and at a time when we Jews are in need of such zealous and patriotic workers as the late Col. Goldsmid. From the very commencement of his life the deceased is said to have had a great love towards our Fatherland, whither he had journeyed twice during his lifetime, and with fervent enthusiasm he espoused the cause of Zionism, despite all opposition the Movement had to face. He did not think that he was unloyal to the land of his adoption because he countenanced a movement which had for its object the regathering of the Jews in their Holy Land. It was Col. Goldsmid, who said "Shall I love my father less because I love my mother more?" This is the answer that he gave to those critics who feared that loyal attachment to their Fatherland would necessarily give the impression to outsiders that they are alien to the land of their birth. The late Col. Goldsmid by his life and conduct has demonstrated the groundlessness of such an apprehension. It is said that he was ever deeply moved by the horrible spectacle of Jewish misery in Eastern Europe, and despaired any remedy, save the "country without a people, to the people without a country." He worked unceasingly with any movement that tended to hasten the dawn of that day. It is not my intention to give a full account of the career of the late Col. Goldsmid; whose death has evoked widespread regret all over the world, as it has been appositely said that "a prince in Israel had fallen." But for all that we need not despair at the departure of our Zionist brother to his eternal rest. The Talmud says that "no righteous man from earth is torn until another hath been born," and in this sense let us all hope that God will always send us men to champion our cause and lead us triumphantly to Zion. Before resuming my seat, I beg to propose that the Shanghai Zionist Association be empowered to inscribe the name of Colonel A. E. W. Goldsmid in the Golden Book to the extent of £ 1/-

Mr S. J. Solomon seconded the above two resolutions which were carried: *nem con.*

The Chairman, then introduced the lecturer Mr E. Solomon, and explained in a few well chosen words the subject of the lecture as well as why it was given in Arabic and regretted that those who did not understand the language were obliged to be absent.

Mr E. Solomon said a few words in English prefatory to delivering his lecture, giving an interesting explanation of the subject of his lecture viz "Unity." We give a summary of what he said. Speaking generally he deprecated the want of unity. Jews all over the world, he said, should in the land of their dispersion unite in one cause, and strengthen the bond of unity which is their inheritance. God in speaking of Israel referred to them as the "One Nation" on the face of the world. Speaking about Shanghai, he gave a few words of praise to the promoters of the Zionist Association whose aim is to form a bond of unity among the Jews. "Union is strength" he appositely remarked, and "A house divided amongst itself cannot stand." Incidentally he referred to the Jewish School which also came in for a word of approbation.

An animated discussion followed in which the following took part: Messrs E. M. Cohen, N. E. B. Ezra, E. Jonah, S. Moosa, M. Myer, S. J. Solomon, and the Chairman.

Mr S. J. Solomon said: "The discussion on the lecture has been very interesting this evening. The divergence of opinion between the lecturer and Mr. Myer, it seems to me, lies in the fact that some slight misunderstanding exists as to the real point at issue. Unity, as has so beautifully been illustrated recently by my friend Mr Myer in an able leader in his paper the "Israel's Messenger", does of course exist and has always existed ever since the existence of the Jews on the face of the earth, and without that unity we would not have been here to night and as a proof we have before us the Chinese Jews, who, for want of unity, do not now exist except in name. But in maintaining this view, I do not in the least degree mean to imply any doubt as to the points raised by the lecturer in support of his views. Far from it. On the contrary I must admit that he is just as much right. But each of these two gentlemen has confined himself to one side of the question. A question, as you are aware, has two sides. Unity, as it is, does exist but it does not exist with sufficient sincerity to make it fully effective. Unity also requires to be always accompanied with religion—not mere religion, or fanaticism, but a true religion—love of God, true knowledge of Him and acting up to His commands. If we do have such unity amongst us we will soon realise the promises in store for us.

Mr S. Moosa in proposing a vote of thanks to the lecturer referred briefly to the interesting lecture and the amusing and humorous adages with which it was illustrated and which kept the audience convulsed with laughter all the time. A very pleasant time was passed by all. Mr N. E. B. Ezra seconded the proposition and it was unanimously carried.

With a vote of thanks to the Chair the meeting terminated.

We are requested to publish the following letter.

SHANGHAI ZIONIST ASSOCIATION.

Shanghai, 10th June 1904.

Mrs Ida S. Goldsmid,

London.

Madam,

At a recent meeting of our Association, our President alluded in feeling terms to the untimely death of your Husband, the late Colonel Albert Goldsmid, whose death has evoked here profound regret and resolutions were then unanimously adopted to the following effect:—

"That this meeting of Shanghai Zionists expresses its deepest sympathy and regret at the death of so worthy a Zionist, as the late Colonel Albert A. E. W. Goldsmid, M.V.O, who during his lifetime ever championed our noble cause and that the Secretary be hereby requested to write a letter of condolence to Mrs. Goldsmid."

"That the Shanghai Zionist Association be empowered to inscribe the name of Colonel Goldsmid in the Golden Book."

In conveying to you the expression of our profound sympathy in your sad bereavement, my Committee desire me to say, that the services rendered to our noble cause by the late Colonel Goldsmid, will ever remain green in our memories and we attribute to him the great strides Zionism had achieved since its commencement. He has disappeared like a falling star from the heavenly heights but has left behind him an admirable example for others to emulate. We sincerely hope that the many tokens of spontaneous tribute and eulogy expressed in almost all parts of the world at the career of your late husband, will assuage your grief and may our Heavenly Father sustain you and your family in your sad trials and pour the balm of Divine healing upon your lacerated hearts.

Believe me,

Yours faithfully,

N. E. B. Ezra,

Honorary Secretary.

ASPECTS OF ZIONISM.

In consequence of Prof. Dr. S. Schechter's pronouncement of the Zionist Movement, which we culled from the "American Hebrew" and printed in our last issue, our contemporary has invited its readers to express their views thereon. Among those who contributed in the columns of that paper, the following may appear of interest to our readers:—

THE MESSAGE OF ZIONISM

Dr. Schechter strikes the keynote, it seems to me, when he expresses his belief in what he calls "moral Zionism." The Zionism of to-day is not "a mere philanthropic movement" any more than it is merely political, sociological or even religious; it is a race movement, a "composite" of all the ideals that have ever moved the Jewish race, and as such, it has already, in spite of opposition, during the few years of its active progress and propaganda, gone far towards "strengthening Jewish conscience and institutions and the feeling of unity and catholicity among the Jews," in a word, towards arousing Jewish self-consciousness. We see a marked change in the attitude of the Jew before the world to-day, and even ten years back; in his determination to come to himself, as it were, to take his destiny into his own hands, and no longer to be the "souffredouleur" of the nations. And in Jewry itself, for the Zionist at least we see the old and narrow lines of cleavage being swept away, the invidious distinction between Jew and Jew, the upper and lower crust, the East End and the West End Jew, all our mixed and hybrid nationality and medley of civilization and barbarisms being knit and welded together by a common hope and cause. Thus, under the banner of Zionism, we see enrolled, as never before, Jews of every stripe and color, and every degree of intensity, from the advanced and cosmopolitan, free thinker to the humble zealot of the Ghetto.

Whether or not we join the ranks, whether we declare ourselves for or against Zionism, its very existence among us, the very fact of its rise and spread among us, Jews of the twentieth century, may well give us pause in our modern onrush and helter-skelter, and bring searching self-analysis and self-examination, the probing of our inmost Jewish consciousness, to see what spark, what seed (if any), remains of our ancient Jewish heritage, and to what good end (if any), we may still put it. And most of us will find, I think, that even if we so wished, it is not easy, it is not even possible to throw away one's whole heredity.

Personally, I believe that Zionism is a response to a great moral, social, religious and national unrest, a homesickness of the soul that has its roots very deep in the consciousness of the race, not alone for the concrete, visible Jerusalem, the outward citadel of the Faith, but for a spiritual home, and inward City of Peace, where the bewildered and wandering soul of Israel may come to its own again, its true birthright and heritage of a living, and not a dead, faith. I believe that Zionism is a call for a larger and deeper spiritual life, a more vital and vitalizing ideal than the present teaching of Judaism, whether antiquated or up to date, affords. People can no longer be bullied or coaxed into churchgoing, temple or synagogue attendance, and ceremonial observance. And of what avail if they could, unless the living spirit, lives and breathes in the outward form and service. Steeped in materialism as we may be, the genius of our race is fundamentally, essentially, primarily religious, and has given birth to the great religions of the world. The Jew can never forget that out of his loins have sprung Moses and the Prophets, the great religious teachers of mankind, including the founder of Christianity, whom the Christian world accepts as the type of God, as well as the type of man. Zionism is a harking back over the deep waves of rade-consciousness—a harking forward with the prophetic instinct of the people, for that still, small voice of the spirit—the same to-day as yesterday—that leads man on and upwards, through ever-enlarging conceptions to an ever-enlarging ideal of his destiny—his relations to his fellow men, and the unseen Source of his being.

The assimilation which Dr. Schechter dreads as our greatest danger is not our conversion to Christianity. No Christian church or sect attracts us to any appreciable extent. It is rather the larger, social life of the community around us, and the greater scope it offers to our aims and efficiency. A very intelligent young Russian said to me: "When I was in Russia I was a Jew; now I am an American." Crude as our present "Americanism" may be, the very word means freedom, enlargement, deliverance for one who has escaped from the trammels of the Russian Ghetto.

But you will ask, "Are not these two ideals incompatible with any form of patriotism?" Not as I conceive of it. It cannot be too often repeated for it never seems to be understood, that all Jews cannot, will not, need not, go to Palestine. But in whatever part of the globe the lot of the Jew may be cast, Zionism has a message, it seems to me, for each and every one of us, in America as elsewhere. The East is calling to the West to-day. Who can doubt it? and Zionism is one of the signs of the times. In the Jewish race, as nowhere else, the ideals of the East and West are blended in organic unity. The West has given us science—man's grasp upon the Finite. The East has brought us wisdom—man's outreach toward the Infinite. The world has need of both of these ideals in evergrowing measure, to meet the growth of man's undying spirit, and Zionism may be a step toward this attainment.

JOSEPHINE LAZARUS.

ZIONISM DEVELOPS JEWISH SIDE

There is always danger in using words loosely. We talk about "assimilation" and mean one thing; then we talk about it again and mean another thing, and presently we mean both or either interchangeably when they are not interchangeable, and, in, fact, not related; When we seek

to teach English to the immigrant, to teach him American history and politics, and to make him an American citizen, we "assimilate" him, as millions of immigrants have been assimilated, and all good citizens and all good Jews are agreed as to the praiseworthiness of the task. But all this has no relationship to the process of religious assimilation which has been going on and which is defensible upon no rational ground, and upon no ground whatever, except a desire to escape from what is regarded as the burden of Judaism. It is generally conceded to-day that a uniformity of belief and custom among the races of mankind is not desirable. Natural diversities develop natural excellences among men, and the broad humanitarianism which would abolish the differences would abolish the stepping stones on which men rise and would substitute a deadly level of mediocrity. Because this kind of assimilation is bad for mankind, and because Zionism stands for the development of the Jews' Jewish side, Zionism is worthy of every encouragement. The Jewish renaissance, which has been in progress for the last decade, has been part of Israel's unconscious protest against assimilation—Zionism is his conscious protest, vital, articulate and energetic.

CYRUS L. SULZBERGER

ZIONISM CANNOT BE PHILANTHROPIC MOVEMENT

I have read the statement concerning Zionism, said to have been made to your representative by my friend and colleague, Prof. S. Schechter. If I did not have the paper's word for it, I should be inclined to say that this is agarbled report. Its brevity certainly does not do justice either to the subject or to the gentleman interviewed. It is, therefore, wrong to make what has the appearance of a haphazard statement the subject of a lenghtly critique. Prof. Schechter is usually very lucid; but the answer attributed to him in the AMERICAN HEBREW hardly fits the question. This latter dealt with the Zionist movement as directed by Dr. Theodor Herzl. What that movement stands for, ought, by this time, to be perfectly plain, considering the publicity which the congresses and the writings of the Zionists have given to it. Dr. Schechter knows as well as I do that the modern Zionist movement contains that which he is pleased to call "moral Zionism"; that is, its highest objective point is to prevent assimilation, to strengthen the Jewish conscience and to revive Jewish institutions. He knows also that it goes beyond this only in so far as it is more precise regarding the means by which this moral Zionism is to be attained. It is customary to call the movement led by the Jews assembled in the international congresses "political Zionism." The designation is a faulty one; because politics are only a means to an end. That end in all political combinations and in all political life, must be a moral one. It is because we believe that this moral aim can only be reached by the reviving of a Jewish center from which the light shall go out to all the nooks and corners where the Israelites may be, that we follow Dr. Herzl, and that we take part in the congresses which have been held from time to time and which typify once more the unity of Israel. Prof. Schechter is perfectly right in suggesting that Zionism cannot be a mere philanthropic movement. The Jews have suffered in the past from the fact that the Jewish question has been regarded from this point of view.

RICHARD GOTTHEIL.
Columbia University.

SAYINGS & STORIES FROM THE TALMUD.

A "wit" asked Hillel: "How many laws are there?" "Two," he replied, "one written, and one oral." Whereupon the other, "I believe in the first, but I do not see why I should believe in the second." "Sit down," Hillel said. And he wrote down the Hebrew alphabet. "What letter is this?" he asked, pointing to the first. "This is an Aleph." "Good, the next?" "Beth." "Good, again. But how do you know that this is an Aleph and this is a Beth?" "This," the other replied, "we have learnt from our ancestors." "Well," Hillel said, "as you have accepted this in good faith, accept also the other."

* * * *

Everybody accepts the praise which comes unsought; but if reward is worked for, it comes as payment and often seems inadequate.

It is justly remarked by the philosophers of the Midrash, that no sacrifice is so agreeable to the Creator as the peace and thank offering; and they prove it from a passage in the Psalms where it says, "Whoso offers *praise*, glorifies Me." The man who offers a sin offering may have a selfish object in view—pardon of his sins; so the one who brings a trespass offering desires pardon for his trespass; but he who offers a peace or a thank offering, is necessarily actuated by that spirit of "peace and gratitude" which God so much desireth.

o o o

"God saw," say the rabbis, "that the righteous were sparse; He, therefore, planted them in, and scattered them over all generations, as it is said in I. Sam. i. 8: "For the pillars of the earth are the Lord's and He has set the world upon them." The pillars, according to the rabbinical explanation, are the righteous who by the fact of their being devoted to the Lord form the foundations of the spiritual world.

* * *

We are told in the Talmud that while the Temple lay in ashes, men would no longer eat meat or drink wine. A Sage remonstrated with them, but they replied, weeping: "Once the flesh of sacrifices was burnt upon the Altar of God. The altar is now thrown down. Once libations of wine were poured out. No longer are they so." "But you eat bread; there were bread offerings." "You are right, Master, we shall eat fruit only." "But the first fruits were offered up." "We shall refrain from them." But you drink water, and there were libations of water." And they knew not what to reply. Then he comforted them by the assurance that He who had destroyed Jerusalem had promised to rebuild it, and that proper mourning was right and meet, but that it must not be of a nature to weaken the body for work.

o o o

It is related of a man, eminent for his knowledge, his high reputation, and public services, that on one occasion he besought an eminent sage to bestow upon him his blessing. The sage said: "My friend, I will compare thee to a parable: A traveler in the desert being hard worn, sore of foot and very faint, nearly exhausted, at last found a beautiful tree with a large shadow, rich in fruit and near a refreshing pool of water. He sat down under the tree, ate of its fruit and drank of the sparkling water. Filled with gratitude, on rising to depart he said, "Tree, in what manner shall I bless thee? Shall I bless thee with fruit? Thou hast it in abundance. Shall I bless thee with shade? What so refreshing! Shall I bless thee with the great blessing of the East water? it is sweet and fresh. All that I will say is in my benediction: 'May every tree that be planted from thee resemble thee!'"

And, then, turning to him who sought his benediction, the sage said: "Even so will I bless thee. Shall I bless thee with knowledge? Thou dost possess it. Shall I bless thee with learning? Thou hast it. Shall I bless thee with a fair name: Thou dost enjoy it. Nay in this manner will I bless thee—That every one descended from thee, may resemble thee in these things.

Local and Foreign News.

It is reported, that Dr. Oppenheimer, one of the most capable Jewish doctors in Warsaw, has fallen a victim to the Russo-Japanese War, before arriving at the scene of operation. He had his feet frozen while travelling, and died from the effects in hospital.

o o o

There was a very unusual gathering of members of the Shanghai Zionist Association, and other visitors, on Monday the 6th instant, when Mr. E. Solomon read his paper on "Unity". As the lecture was advertised to be delivered in the Arabic language, it excited some curiosity amongst those who for the first time had an opportunity to listen to a lecture in their mother tongue. We understand that Mr. E. Solomon intends giving shortly another lecture on "Love of Religion".

o o o

We are very pleased to observe that Master R. Abraham (the only son of Mr. and Mrs. D. E. J. Abraham) and a pupil of the Shanghai Public School, has contributed a short but interesting article in the "Chums" of the 18th April last on "The Hansom Cab of China". The article is illustrated from a photo of a wheelbarrow taken and sent by the contributor.

o o o

The sailors of the "Variag" and "Koreietz", the Russian ships sunk by the Japanese at Chemulpo, were, on their arrival at Odessa, received by a deputation from the Jewish community. Rabbi Krebs presented an address expressing the pleasure of the Odessa Jews at the return of the crews and their devotion to the Tsar and fatherland. In the absence of the Captain, the Chief Surgeon of the "Variag" thanked the Rabbi for the cordial welcome. In the ranks of the Army, he said, there were many Jews, who, together with their Russian comrades, laid down their lives for their common ruler and country. They had all one God and their strength was only of avail if they all united in doing their duty.

o o o

The Governor of Bessarabia has issued a circular to the orthodox clergy denying the rumour that the Jews have taken up a hostile attitude towards the Government and are collecting funds for the Japanese. The circular has been supported by the Bishop.

o o o

The "*Israeltisches Familienblatt*", of Hamburg, states that the East African project will be taken up by a Conference to be held in London or Paris on the initiative of Lord Rothschild. It will be attended by representatives of the Jewish Colonisation Association, the Alliance Israelite Universelle, Lord Rothschild, and Dr. Herzl.

An Amateur Photographer.

Little Sam. (with a dignified air) "Here, Rae do you know what photo plates are made of?"
Little Rae. (a girl of a few summers, curtly) "Yes."
Little Sam. (insisting on an answer) "What?"
Little Rae. (rather haughtily) "They are made of your nose skin."

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ISRAEL'S MESSENGER.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and Judaism in the East.

OFFICE, 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, 1st July 1904:—Tamuz 18th 5664.

CALENDAR FOR THE FORTNIGHT.

Friday, Tamuz 18 (July 1st)
SABBATH, commences (time of lighting) 6. 45 p.m., & terminates (July 2nd) 7. 30 p.m.,
Portion of the Law, PINHAS, NUMBERS CHAPTERS 25 to 29 inclusive.
HAPHTARA, Jeremiah Chapter 1.
PROPHETS, Jeshia Chapters 33 to 39 inclusive: Chronicles 1 Chapters 11 to 16 inclusive.

Friday, Tamuz 25th (July 8th)
SABBATH, commences (time of lighting) 6. 45 p.m., & terminates (July 9th) 7. 30 p.m.,
Portion of the Law, MATTOTH & MASSAI, NUMBERS CHAPTERS 30 to 36 inclusive.
HAPHTARA, Jeremiah Chapter 2.
PROPHETS, Jeshia Chapters 40 to 48 inclusive. Chronicles 1 Chapters 17 to 29 inclusive.
Wednesday 1st day of moon, Ab (July 13th).

THE GREAT APPLE PROBLEM.

PROBABLY our great ancestor, Adam, little thought of the trouble he would cause posterity by eating an apple. But now the question as to how many apples he really did eat is a new dificulty.

How many apples did Adam and Eve eat? Was it one, or was it millions? When the subject was first mooted the editor very naturally replied, "Why, one, of course."

"No," said the assistant editor, "Eve ate one, and Adam ate one, too, that's = 2."

Then the sub-editor passed along a slip of paper, on which was written, "Eve 81 and Adam 81, making = 162."

But the poet, who is a man of imagination, capped this with "Eve 81 and Adam 812 = 893."

Then the publisher tried his hand, and his contribution was, "Eve 8142 see how it tasted, and Adam 812 = 8,954."

But his assistant beat the publisher, asserting that "Eve 8142 see how it tasted, and Adam 8142 keep her company = 16,284."

The poet, who dislikes being surpassed as much as he hates barbers, came up to the scratch again with "Eve 8142 see how it tasted, and Adam 81242 keep her company = 89,384."

Then the humorist, who had been listening quietly, handed in his contribution, "Eve 8142 see how it tasted, and Adam 8124210 order a husband to see for yourself = 8,182,352."

There the matter rests for the present, and we are very thankful it does rest.

The Jew's Consolation

I.

With sad, bowed-down head,
With eyes wet and red,
With heart brimming over with pain,
The Jew goes through life,
Through its trouble and strife,
And consoles himself with the refrain:

"GOD in his judgment is just,
Man sees not His purpose divine.
Bow 'neath His sentence we must,
It avails not to sorrow and pine.
In His wisdom must we ever trust,
For GOD in His judgment is just!"

II.

Shunned on all sides,
He nowhere abides,
But wanders the whole world through!
With none for a friend,
All 'gainst him contend,
He still sings the song of the Jew;

"God in His judgment is just!
His mercies are beyond human ken!
He asks but patience and trust,
From the afflicted sons of men!
In His goodness must we ever trust
For God in His judgment is just!"

III.

The angels above,
With pity and love,
Look on the Jew from on high!
They hear his sad song,
And know he's not wrong,
For in plaintive accents they sigh:

God in his judgment is just!
We are His servants divine!
In Him must man ever trust.
Man must *live* not sorrow and pine,
In His merey must man ever trust,
For God in His judgment is just!"

—HARRY SCHNEIDERMAN
(Aged 15)
N. Y, Hebrew Orphan Asylum.—In "*American Hebrew*"

THE man who gives his children habits of industry, provides for them better than by giving them a fortune. WHATELY.

PARENTS should guide the reading of their children. There is no safer taste, nor one that stands us in better stead, from childhood to old age, than a taste for reading. It is the province of the home to foster this taste. How? By the parents supplying children with reading matter, and reading with, and to them.

Vol. I, No 6.

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WHEN SOLOMON WAS KING.

The historical data respecting Solomon are rather scanty, compared with the role he occupies as a national hero. To compensate, however, for the meagreness of historical details, legend has made him one of its favourites.

It is not suprising that Solomon has received such posthumous honours. His name—a prince of peace; his lineage—the son of David's old age; the auspicious circumstances under which he ascended the throne; his completion of the Temple; his wisdom and magnificence; the glory and triumph of his reign; the rapid growth and extent of his sway; his foreign alliances and expeditions to the Far East—these naturally wove about him a magic spell, and gained him lasting fame. The vices that darkened his happiness in his declining years, the consequences of his disobedience to God, which are told in Scripture's blunt and unflattering way—these are shadows on the picture, which have only added to Solomon's hold on the popular mind, and left a distinct impress on Jewish national folk-lore. His later sins create, in fact, a certain sympathy for him, so singularly favoured, and yet so deplorably weak. The appalling inconsistency between the wise sayings in Solomon's proverbs, and his unrestrained extravagance at last; his sublime dedication prayer to the one God, and his erection, in after days, of seats of worship for strange gods—such contrasts and contradictions show Solomon's humanity at least. We see a parallel to this in the traditional view, among the Arabs, of Haroun al Raschid. His reign is held to have been a golden era, and his fame and deeds are celebrated in tuneful verse. Yet this monarch led far from a model life, and the poets have considerably exaggerated the glories of his sway.

Solomon has been aptly regarded as the representative of Oriental wisdom. The Bible tells us of his knowledge of nature and its productions, of his intimate acquaintance with the animal world, his "three thousand proverbs and one thousand and five songs" (I Kings v. 12). Legend, first in the Midrash, and then in still more extravagant and grotesque form in Arabic and Persian literature, has reared an Aladdin's palace of fancy on the simple Biblical foundation. The ruler of Israel appears almost unrecognisable amid the play of hyperbole. His legendary history becomes a series of magical metamorphoses; we imagine ourselves in a land of marvels; it is, in fact, the atmosphere of the *Arabian Nights:*

"Sounds and sweet airs that give delight and hurt not."

He flits in and out with the suddenness and agility of friend Harlequin in the olden pantomime. Jewish and Arabic sources are full of his conversations with animals; his intercourse with spirits; his power over the world of demons; his weird transformations in pursuit of wisdom—in the style of the mediaeval Arab caliph—his strange adventures on sea and land. He is accompanied by a retinue of genii, who do his bidding at wondrous speed. The recurrence of types in legend as well as nature is curiously exemplified in the Talmud, making Solomon, in one of its most characteristic tales respecting that worthy, a prototype of Faust, whose Mephistopheles is Ashmodai, king of the demons; while, to render the resemblance still more striking, a Margaret is not absent from the story in the person of the lovely Naama, daughter of the king of Ammon. Naama's future, however, is happier than Gretchen's. Apocryphal literature fairly revelled over Solomon; what we possess is but a fragment of what has been written in his glorification. There seems to have been no limit to the imagination of writers in those days. Side by side with accounts of his power and grandeur, are tales of his misery and degradation. He is a beggar as well as a monarch in folk-lore. In the heat of his ambition he loses his precious ring, and wanders and suffers until he regains his ring and throne. In the height of his fame, he receives warning of impending danger; and when intoxicated with pride is made to realise the truth of the lessons embodied in the Proverbs and Ecclesiastes ascribed to him.

To select a few of the Solomonic legends, and to present them briefly, is no easytask: so many are equally striking that it is difficult to discriminate. Perhaps the most curious are those associated with the Queen of Sheba. The Bible tells of her visit to Solomon, attracted by the stories of his wisdom, and how she proposed riddles which he so readily solved. Riddles were special favourites among the ancients, and some current conundrums date from gray antiquity. If the riddle was the form chosen by the oracle in Greece, one need not wonder that the Queen of Sheba adopted a similar device to divine Solomon's wisdom. The post-Biblical legends tell us the exact character of these riddles and their solution. When the Queen placed two wreaths before the monarch, and asked him to tell which was real, and which artificial, he opened a window, and a bee, alighting upon the natural wreath, told him what he wished to know. She brought into his presence a number of male and female servants dressed alike, and wished him to tell who were men, and who were women. He ordered his eunuchs to give them nuts and roasted corn, and the men put them unabashed in their garments, while the women, more modest, received them in their handkerchiefs, thus revealing their sex to Solomon. "What is that," asked the Queen," which comes like dust from the earth, whose food is dust, which is poured out like water, and which illuminates the house?" "Naphtha," came the ready answer. "What cries in a heavy wind storm, and bends its head low, suffocates the criminal and clothes the wealthy, is destruction to the fish and pleasure to the bird?" "Flax," was the reply. So astonished was the Queen at his prompt and accurate answers that she exclaimed, "I did not believe what I heard of thee, until I came and saw with mine own eyes."

Once when Solomon desired to build the Temple, he sent to Pharaoh with a request for artisans. The king of Egypt summoned his astrologers, who told him which of his artisans would die during that year, and these he sent to Solomon. But the latter's wisdom enabled him to detect the plot, and providing each with a shroud, he returned them to Pharaoh, with the message: "Hast thou no shrouds wherein to bury thy dead? Here I have provided thy men with them." When Solomon married the daughter of Pharaoh, the rabbis say, she not only made him acquainted with a thousand different kinds of musical instruments, but taught him, as well, the chants to idols, which caused him to forget the worship of the One God. Solomon is represented as riding on the wind, seated upon a great mantle sixty miles square. One day he was boasting of his power and his wisdom, when the wind withdrew from him, and forty thousand men fell from his mantle. "Return," he cried in his alarm to the wind, "and be calm!" "Return to thy God," the wind replied, "and boast not of thyself. Then I will return." Thus Solomon was taught wisdom by the words of the wind.

In Arab legend, Solomon's sagacity was illustrated when he was a stripling of thirteen. Two men came before David as chief of the tribunal, and puzzled him greatly in reconciling their differences, until he asked his son Solomon to decide. The plaintiff had bought property of the defendant, and while digging out a cellar had found a treasure. He demanded that the defendant should take the treasure back, for he bought the property without it; while the defendant asserted that it did not belong to him, as he had sold to the plaintiff the property, and all its contents. Solomon suggested that the best way to settle the dispute would be for the plaintiff's son to marry the defendant's daughter, and take the treasure as their own. On another occasion, when the point at issue was the damage done by sheep, David decided that the owner of the field should receive the sheep as compensation. But Solomon gave it as his opinion that the plaintiff should keep the sheep, receiving their milk, lambs and wool, until the damage inflicted had been made good. The other judges were not satisfied with Solomon's decisions, and resolved to subject him to a public examination to test his fitness to act as David's successor. He baffled, however, their most searching inquiries, and passed the ordeal in triumph. Then he turned upon his examiners, gave them questions which they could not answer, and displayed such wondrous wisdom and learning that his adversaries were baffled, and he was declared by acclamation to be his father's successor.

Solomon was passionately fond of chess, which he is said to have invented. He was playing once with his favourite general Benaiah, and would have checkmated him as usual, when just at the critical moment there was a noise in the street. The king ran to the window to discover the cause of the disturbance, and during his absence Benaiah took his knight from the board, and so won the game. Solomon, surprised at the result, as it was the first game that he had lost, soon concluded that Benaiah had removed a knight, but said nothing about it, as he was confident that his general would make a voluntary confession. A day or two afterward he noticed two men acting suspiciously in the street, as if intent on robbery. He quickly assumed a disguise, and hastened out of doors until he met the pair. He assured them that he too was a thief by profession, and promised to admit them to the royal palace, to which he had keys. At nightfall he opened the portals, and led them from room to room until they reached the treasure-chamber. While they were filling their bags with jewels and diamonds, he quietly closed the door, and locked it from without, entrapping them completely. Then he hastened to his own apartment, donned his royal apparel, and summoned his council to conference, Benaiah among the number. When they had assembled, the king asked: "What shall be done to the man who robs his neighbour, and not alone his neighbour but the king himself?" At the words, whose force was intensified by Solomon's glances, which seemed to rest upon him, Benaiah felt certain that the king was referring to his theft at chess. "If I am silent," he said to himself. "until the council decides, I am lost. Confession is the best way to retain the king's favour." Accordingly he rose, humbly confessed his fault, and begged for the royal mercy.

"Ah, my dear general," Solomon replied with a smile, "I did not assemble the council for thy sake. I have already forgotten, and pardoned thy robbery. There is something else to engage our attention today." And then he told them of his adventure with the thieves, who were promptly executed. But Solomon did not so soon forget the contrite confession of his brave general, which he had so cleverly elicited.

A Greek philosopher has said; "Truth is given to us to see special truths—truths which no others can understand or perceive in the same way that we do; and if we hold firm to those truths, and yet be tolerant to the truths which others hold, we shall in fact become blessings to the world."

"Three years," says the Talmud, "lasted the dispute between the schools of Hillel and Shammai, each party claiming that right was on its side. Then was heard from Heaven the mysterious 'daughter of a voice,' proclaiming, 'Though the decision rest in accordance with the words of Beth Hillel, yet both theirs and their opponents' are the words of the living God." And when others rose up and asked, since one opinion alone can predominate, why are both put on record? the answer still remained, "These and those are the words of the living God."

CORRESPONDENCE.

[The Editor does not hold himself responsible for the opinions of correspondents, and the publication of any correspondence does not necessarily indicate his concurrence with the views expressed therein.

He reserves himself the right to publish or reject any contributions.

The real names and addresses of all Correspondents should always be sent in not necessarily for publication.]

Great Britain's Offer to the Zionists.

To The Editor Shanghai, 20th June, 1904.
"Israel's Messenger"

Dear Sir,

Your leader in your last impression under the above heading is very edifying and appropriate. You deserve the heartiest thanks of Jews of every shade of opinion for the way in which you voiced their feelings towards a Nation who, for over a century, treated our race on an equal footing with the other citizens of her vast Empire. Whether the offer of Great Britain to us Zionists, of a tract of land in East Africa be eventually accepted or not, it has, none the less, intensified— as you appositely remark— our feelings of gratitude and, I may add, our reverence towards Great Britain. It is noteworthy that even those who deprecated the necessity of establishing a Jewish National Settlement, other than Palestine, did not hesitate to shower their tribute of admiration for the most unparalelled and magnanimous offer of Great Britain to the Jewish people. Let me give an instance. Dr. Moses Gaster, one of the leading Zionists in London, felt it his duty to strenuously oppose the acceptance of any offer, outside Palestine; yet he expressed his sentiments towards Great Britain in the following appreciative manner:—

"Though felt by the Zionists to be diametrically opposed to their ideals, they are none the less unanimous in appreciating that offer. In every corner of the earth the praises of England have been sung, and though the proposal will in every probability not pass beyond the preliminary stage of a suggestion, still England has won the sympathy and admiration of a nation which knows how to show its gratitude, and which, I may say with utmost confidence, has never been slow to return kindness a hundredfold."

It is a matter for congratulation that after eight months of excited arguments in the Jewish Press over the East African affair, the Great Actions Committee has reconciled both parties. The split, which at one time threatened our movement, has been bridged over and our position at present has been further strengthened. All Zionists, as well as non-Zionists, are wishing God-speed to the Commission now about to start, the result of which to use your own words— "will have a far reaching effect on the future history of the Jews."

Thanking you beforehand for publishing this rather long letter in your well-edited journal.

I remain,
Yours faithfully,
J. Aaron.

A beautiful behaviour is better than a beautiful form.—Emerson.

ISRAEL'S MESSENGER.

Shanghai, 1st July, 1904

The Chinese Jews.

SOME time ago the "Society for the Rescue of the Chinese Jews" issued their report and from which we observed with regret that on account of lack of monetary help it has not been able to accomplish the object it had in view, when the appeal of the late President Mr. Lewis Moore was issued. It is now about four years since the Rescue Society has been formed in Shanghai and the solution of the mysterious Jewish colony at Kaifengfu and elsewhere in China, has been sanguinely hoped for. We are afraid the Jewish public do not seem to recognise the serious position of the Society and that it will have to surmount many obstacles in its endeavour to bring back to the fold the well nigh extinct remnant of Israelites in the interior of China. It is just as indispensable to shelter and support those that have responded to the call of the Society and arrived here, as it is necessary to give them a sound education in the tenets of Judaism. It is a mistake to suppose that the Shanghai Jewish Community alone can cope with such a great undertaking, their number being here very limited. Apart from this the community cannot very well undertake to restrict their support to one particular Society; there are several other calls to which they give their immediate and generous help. To solve the difficulty of the problem of the Chinese Jews, money is plentifully required, as it is the chief factor that can move the machinery of a Jewish missionary enterprise in China. We believe, but hope that we are wrong in our impression, that unless some sort of radical measures be adopted to rescue the "Orphan Colony", the remnant will be wiped out entirely ere long and assimilated with the hordes of natives that surround them. Are we prepared to see before our eyes the extinction of this colony of Jews? We hope not. Far better it is to achieve even a little in our endeavour to rescue them, than see the Chinese Jew, while still alive, losing entirely the little Jewish feeling that is still active in him. If we shall all be animated with a spirit of love towards our unfortunate brethren, we shall by an united action be able to achieve that which will never be effected singlehanded. We have—need we say it?—every confidence in the able management of the Committee of the Rescue Society, who have done not a little in establishing a regular communication with the "Orphan Colony."

We understand, that an eminent coreligionist, famed for his anthropological researches Dr. Berthold Laufer, who was here over two months ago and who is at present staying in Germany, intends to devote his time to study the condition of the native Jews of China and pay a personal visit to Kaifengfu in winter. We earnestly hope that this Jewish traveller will be financially backed up by Jews all over the world to enable him to come to a definite conclusion as to the actual requirements and needs of the native Jews. We have no doubt that the Jews of Shanghai will respond liberally to such an enterprise inasmuch as the visit of Dr. Laufer to the interior of China will be to the advantage of the native Jews owing to Dr. Laufer's knowledge of the Chinese language. We therefore sincerely hope that a full advantage of his liberal and unselfish offer be taken and that the Shanghai Rescue Society will continue to persevere in their endeavours to devote their interest for the benefit of the "Orphan Colony."

EDITORIAL NOTES.

YESTERDAY was the fast of Tamuz, in commemoration of the fall of Jerusalem in the hands of Titus 1836 years ago. Jews all the world over still observe the day as a day of mourning, which affords a striking evidence of the solidarity of the Jewish religion. We live in the hope that the promises foretold by the prophets in days gone by will be literally fulfilled, that this day of mourning will be turned into a day of universal rejoicings and happiness.

* * *

WE are again requested by the Honorary Secretary ot the Shanghai Zionist Association to remind those who subscribed towards the shares of the Jewish Colonial Trust, to send him the amount due by them say, dollars eleven (Mexican) per share the equivalent of £1, not later than the 15th instant. All others who wish to take shares in the concern are also requested to communicate with him direct.

* * *

WE regret to observe from the latest mail advices to hand are that the persecution and the boycott of the Jews in Limerick still continue notwithstanding that a representation has been made by the London Jewish Board of Deputies, to the higher authorities to use their influence and check the mischief of Father Creagh. We should have thought that the rise of anti-semitic feeling in civilized countries would not live very long, but would be immediately checked and uprooted. Unfortunately the case in Limerick seems to have withstood all the pressure brought to bear upon it by the Government. For how long the misery of the Jews at Limerick will continue we have no means of knowing, but we sincerely hope that the broadmindedness that characterises the Irish people will soon break the power of Mr. Creagh, who is the real instigator of all the trouble and mischief brought on our helpless brethren at Limerick.

o o o

WE have to thank the Reverend Frank Rawlinson for the kind words sent to us with reference to this journal. He writes:—

"It gives me pleasure to read the *Israel's Messenger* and thereby gain some idea of current events directly affecting your people. I rejoice at the movement towards unity among this scattered people. One of the means of promoting unity is by getting thoroughly acquainted with each others needs and position. This your paper will materially assist in. I hope it will have the success of an unvarying influence for good and for God."

It should be remembered that the above reverend gentleman has not very long ago read a most sympathetic paper on the "Problem of the Jew" before a meeting of the Literary Circle of the Shanghai Zionist Association and his present sympathetic lines which he sent us, will we feel sure, be read with pleasure by our readers.

"FOR THY NAME'S SAKE."

The blood of innocents is on their hand,
And Justice crieth out in ev'ry street.
And Truth has perished in that godless land,
And Love is hurled down from his kingly seat.

An awful craving after Israel's blood,
A fierce desire to render up to Death.
And bloody murder cries for yet more food,
And massacre and bloodshed are their breath.

How long shall this continue? Say, how long
Shall Israelites be hunted, blood be shed?
How long shall right be conquered by wrong,
And ever higher grow the pile of dead?

But they shall rise up on the Judgment Day,
To point, with ghastly fingers, at their foes.
Faith to their faith, their life-blood did repay,
But there was One to see them, One who knows.

For He hath promised us by Moses's word,
And said "My servant's blood will I avenge!"
And He, His faithful people's cry has heard;
And He, the God of Israel, will revenge!

And is all well with Russia? Is all well?
Her cruel power has begun to break,
And all around her yawns a gaping hell,
And this, oh, Israel, this is for your sake!

RUTH EILEEN ASHER COHEN.
(Aged 14).
IN *Jewish Chronicle*.

CHILDHOOD.

Oh! golden days of sweetest Joys! thou art gone Days of Childhood days of innocent pleasure. Those happy days, resplendent with sunny skies of refulgent brightness, have quietly, passed away, have vanished from the brightest stage of existence; yet around the celestial angel forms of memory, they have left a hold of undying lustre, dazzling and magnificently beautiful. Though the season of childhood has passed for ever its meridian of existence—its farthest verge—yet imagination will often times peer into the retrospect, guided by the ever shining stars of memory, and we fancy ourselves a CHILD again. We throw back the garb of manhood, and array ourselves in the brilliant apparel of Childhood, to sip, in fancy, of its bliss, and cull the brightest flower of happiness, that entwine around its brows. Man's nature prompts him to mourn departed joys. A flagrant flower bud has just opened its nectarious lips in the variegated gardens of life. It unfolds its unblemished mantle which nature clothed it in, expands its healthy lips, and catches the sweets of heaven, as they descend in its honey cup. It fills the garden with incense emanating from the garden of paradise, where flowers bloom eternally and never cease to perfume the air with living odours of immortal sweetness. That flower is the queen of life's garden the flower of Childhood the sweetest flower of life, while blooming health is visible on the cheek of that beautiful shining flower. TIME, with hasty strides, comes along and breaking the flowers from off its stem, leaves it to fade and perish where it bloomed and grew in loveliness. Oh! Time! thou art cruel often times. Happiest days fly by with "lightning speed" never to return, at thy stern and haughty commanding will! Chilhood perished at thy mandate, and we became lost to its enjoyments and heavenly pleasures. We became men or women upon life's dramatic scene. But though we have passed from life's brightest days, yet around our hearts MEMORY has entwined her garland of flowers, brightly and beautifully. Child's joys we can never forget their ashes repose within our hearts, while affection and love bend over them, mourning a *requiem* for the dead.—*From a scrap book.*

A wife nearly ten years having given her servant a holiday, was attending to culinary matters herself, and hearing her husband coming into the kitchen, thought she would surprise him as soon as he entered by throwing her hands over his eyes and imprinting a kiss on his brow, as in days of the honeymoon.

The husband returned the salute with interest, and asked, as he disengaged her hands:—

"Mary, darling, where is your mistress?"

The wife discharged "Mary darling" the next day, and adopted a new plan of "surprising" her husband.

"Miss Florence, do you love beasts?"

"Am I to consider that as a proposal Sir?" was the lady's quick reply.

"Is that dog mad? asked the boy as the animal dashed by.

"I reckon he is." replied the boy. "I just see a butcher take a piece o'meat away from him, and kick him six feet into the air. Wouldn't you be mad if that was done to you?"

ASPECTS OF ZIONISM.

The contributions on Dr. S. Schechter's views on Zionism continue to pour in to the *"American Hebrew"*, amongst which we notice the following.—

Political and Moral Zionism Indissoluble.

I venture to say that Prof. Schechter is more oracular in his statement on the Zionist movement than he usually is on matters relating to the Jewish people, and that I believe his "Epistles" are far more definite than the statement published in The American Hebrew. It is however certain that the Zionist movement is not a mere philanthropic movement, that is, understanding philanthropy as charity. Zionist is anti-charity, but, of course, philanthropic in the sense that it aims to do good. It can be justly claimed that Zionism has become a moral power in proportion to its spread, and the brochure by Dr. Voorsanger, which Prof. Schechter mentions, admits, indeed, that Zionism has effected much beyond the limitations of its organized adherents. It would probably be true to say that all that which is sterling in the present conservative wave of Jewish thought owes its inspiration to Zionism

Moral Zionism is a new term. In all probability, Achad Ha'am would not claim to be a moralist. He is a philosopher who seeks exactly the same end as the political Zionist, and only differs from the political Zionist in the method of work. Achad Ha'am believes—if I can sum him up in the limit of space allotted to me—that an intense Jewish culture can, from within, so develop the Jewish people that merely by that force we can become masters of a Jewish state.

The political Zionist, on the other hand, is inclined to believe, that as all culture is the result of environment —physical and social environment, a real Jewish culture will begin when a Jewish state has been brought into existence. From the practical viewpoint, political Zionism seeks to do quickly what Achad Ha'am attempts to do slowly. The political Zionist fears that, as the public mind is only able to receive one idea at a time, so the means suggested by Achad Ha'am would become an end in itself, just as the colonization movement became in itself and end.

A possible reading of Prof. Schechter's statement is that, whereas the political Zionist would use culture as well as colonization, and a hundred other means, in order to attain Palestine, Prof Schechter is inclined to believe that "Zion" is a magic word wherewith to attain a spread of culture. Of course, this may be wrong, because if Prof. schechter accepts Achad Ha'am, he must certainly accept the Jewish state as a positively remote instead of a positively immediate idea. He cannot, moreover, deny which I have never known him to do, Jewish nationalism, and these are the two fundamental principles of the Zionist movement.

J. De Haas.

Zionism Timely and Necessary.

My views on the Zionistic movement may be briefly summed up as follows: I believe that Zionism is a timely, useful and necessary movement, because:

(1) It can bring great economic blessing to vast multitudes of afflicted Jews who now drag out a mere existence in the utmost misery. In a land set apart for Jewish occupation as a legally assured home, endeared to them by a thousand ties, as Palestine is, and permitted to develop every form of commerce and industry, unhampered by restrictive laws, millions of our brethren might lead happy and contented lives.

(2) It can bring great spiritual blessing! No honestminded Jew can deny that our dearest spiritual treasures are in imminent danger of being lost under the modern conditions of life in the Diaspora. The olden religious fidelity, the Sabbath, the Hebrew language, the practices and observances essential to religious life, all are imperilled. The forces which make for disintegration and dissolution in the *Galuth* would be exchanged for forces of conservation and preservation in the Jewish land. A numerous, well-established Jewish community, leading a complete and undiminished Jewish life in the historic home, would be strong inwardly and a potent influence for good outwardly.

(3) It would relieve Jewish dwellers in Occidental lands of their chief anxiety at the present day. Every year about 100,000 Jewish immigrants, most of whom may be considered involuntary exiles, leave the lands of persecution to find homes in the free West. The difficulties and problems they create everywhere, are too well-known to need statement here. Unfortunately, as Dr. Herzl has well said, when the Jew emigrates, anti Semitism emigrates with him. Should Zionism succeed, this flood tide of emigration would be mainly directed to the Jewish land to find there a refuge from persecution, political liberty, economic opportunity and religious peace and harmony. Some anti-Zionists have claimed that it is not patriotic on the part of Jews who are citizens of free lands, to assist a movement which has for its object the establishment of a Jewish state or national community. This claim is absurd. It would be a highly patriotic act for Occidental Jews to assist in establishing a recognized home for the persecuted Jews and thus relieve the countries of their allegiance from the undue pressure of forced immigration. Restriction and anti alien legislation are in the air, and unless the Jews divert the tide themselves, the government may do it for them, a contingency which every lover of liberty must deplore, but the possibilities of which must be considered.

Zionism appears to me, therefore, not only a commendable but also a practical and necessary movement.

In conclusion, I would say that I believe also in the desirability of the East African project. A Jewish community in a healthy and fertile country under British suzerainty would be blessed indeed.

Bernard Drachman.

Moral Zionism Absurd.

I am delighted to learn that Prof. Schechter is a believer in moral Zionism, an admirer, if not a follower of Achad Haam. It is no more than what I expected that Prof. Schechter should come to recognize the blandishments of assimilation as our greatest danger. Like Prof. Schechter, many others will come to see that Zionism is no more passing tonic, but that it is the regenerative moral power we need.

With myself, Zionism is simply the key to an understanding of our religion and our history. In both, the racial and religious elements are inseparately one; it is impossible to say where the one stops and the other begins. Our religion cannot survive, unless our racial individuality is preserved; we cannot save the latter by erecting social barriers; we have the choice between degrading our religion into a motive for social isolation or revitalizing it by making it again the final blossom of a sturdy national life. If I understand Achad Haam, he would prepare for that national life by creating a national culture; he would first create a people and then win the land. The idea seems to me noble, but absurd; possibly, there were elders in Israel, too, who advised Moses to nationalize the slaves in Egypt first, and then to lead them to Palestine. The incurably impractical, to my mind, is that which contravenes the laws or exceeds the limitations of human nature. I am not daunted one whit by the physical obstacles to the winning of Zion; the one think eternally impractical is the preservation of a religion that has sprung out of a national soul-life, amidst an atmosphere which disintegrates whatever is typical and individual in that soul-life. Preserve your Jewishness, says one, create, in the Russian Ghetto, a national culture, says another; which is no more than the old *Munchhausen* trick of pulling oneself out of the swamp by one's boot straps. "The prisoner," say our rabbis, "cannot, unaided, deliver himself from his dungeon."

Max Heller.

Agrees with Achad Haam, but is not against Herzl.

I have had you kind invitation on my desk for several days, pondering upon what kind of Zionism you wish me to give my humble opinion. There are so many brands of it just at present in the market. A Zionist has lately broken silence and informed an astonished world that he was a follower of the great Zionist Achad Haam, but that he was against Zionism. An anti-Zionist, a very estimable gentleman, seems to have taken this joke seriously, and informs the public that he is a follower of Achad Haam, but is absolutely opposite to Zionism. I should not be surprised that before my letter is yet printed, some enterprising genius will inform the world that he is an ardent follower of the Gaon of Wilna, but that he is utterly opposed to Jews and Judaism. In this quandary I have decided to tell you first what I understand by Zionism, and then define my attitude toward it.

Zionism is a movement having as its aim the acquisition of Zion. Without juggling with words Zion can not be made to mean Uganda or any other place on earth, nor the heavenly Jerusalem. No adjective limiting Zionism can change this its aim. It follows that Zionism has always a political background. While the immediate aim of Zionism is material, its ultimate aim is purely spiritual. It is the ushering in of Messianic times. In order that Israel should develop to the fulness of its spiritual powers, and thereby be enabled to carry out its mission to the world, it is absolutely necessary that it should be able to surround itself with such influences which are favorable to such a development. That the two things hang together, that the material and political state of a people condition its spiritual development, is not a belief, but a fact established by science. Spiritual aims are, therefore, bound up with material ones, and the two are inseparable.

Zionism is a newly coined word for an ideal which is coeval with Judaism. Zionism is preached in the Bible with Judaism. Zionism is preached in the Bible from one cover to the other. The first to formulate a clear definition of Zionism was Mar Samuel, an eminent scholar, who lived seventeen centuries ago. His declaration is that Messianic times are nothing but political independence.

While all phases of Zionism have one aim, they differ in scope and methods. The chief phases are two. The one represented by Herzl places the material side first, in fact, to such a degree as to lose sight of the spiritual side, at least for the present. The scope of this phase is embracing, if not the whole house of Israel, yet its bulk. Herzl claims that no spiritual process is possible without previous independence. Achad Haam, the leader of the other phase, while not denying Herzl's thesis, does not believe in its practicability. He recognizes that all Israel can never be gathered into Palestine. As a consequence, he limits the scope of the movement to the establishment of a moderate colonization which shall in time to come serve as a spiritual centre for the whole of Jewry, and shall at an opportune time gain its political independence. The emphasis in his scheme is naturally laid on the spiritual side. The change of the economic conditions of the Jewish masses, says he, does, not depend on us.

Now, while I fully agree with Achad Haam, I am not against Herzl. If the latter should succeed, even Achad Haam would be glad, and if he should fail he would still be entitled to Israel's gratitude for organizing the movement, attracting all those who were indifferent to Judaism or appreciating only the material side of Zionism, thereby laying them open to spiritual influences, and awake dormant love to Judaism and self consciousness in the broad masses. I doubt not that even the Herzl admirers will finally be won over by Achad Haam.

C. Levias

Cincinnati, O.

THE ORPHAN COLONY.

The London *Jewish Chronicle* in its issue of the 20th May editorially remarked as follows:

The baffling colony of Chinese Jews, which flashes, cometlike, across the horizon, only to disappear into space, comes again within European ken in a letter which we printed recently from our Shanghai correspondent. It appears that a well-known coreligionist, Dr. Berthold Laufer, will start for China in the autumn, for the express purpose of studying the condition of the mysterious Jewish Colony in the Middle Kingdom. Dr. Laufer is not only an experienced anthropologist, but has travelled extensively in China, and can speak and write the Chinese language. There is, consequently, a chance of more than a passing contact with the few hundred Jews hidden away in the great Mongol Empire. Our correspondent tells us that this will be the second time that a Jew has visited the "orphan colony." The first Jew from the outer world to penetrate the decaying settlement was, we believe, Mr. J. L. Liebermann. This traveller got to Kai Feng Fu as far back as 1867, and his report on his visit was duly communicated to the Anglo-Jewish Association, and referred to in the *Jewish Chronicle* of that time. It is a somewhat curious fact that with all the eagerness of Jews to rescue the colony, the intermediaries between the Hebrews of Kai Feng Fu and their coreligionists elsewhere have always, with the exception just noted, been Jesuits, Chinese natives, or other Gentiles. Upon several occasions Jews have proposed to approach the colony themselves—notably, in the year 1861. But, death, political disturbance or some other insuperable obstacle has usually intervened and put an end to the attempt. The Society for the Rescue of the Jewish Chinese Colony have taken several steps in the last few years to save the remnant at Kai Feng Fu, and the approaching visit of the Jewish traveller, Dr. Laufer, while it may expedite these efforts, may also lead to some valuable light being thrown upon what still remains a remarkable ethnological phenomenon.

"I never give to beggars in the street" remarked a young man to a beggar. "Will yer honour oblige me to your name and address and I will call on you", was the prompt retort.

"Have you" asked the Judge of a recently convicted man, "anything to offer the court before sentence is passed?"

"No, your Honour," replied the prisoner, "my lawyer took my last cent".

OUR CONTEMPORARIES

Pulpit Eloquence Insufficient.

Pulpit eloquence, according to the "Jewish Criterion" is not everything. It says:

"Pulpit eloquence is very good as far as it goes. The trouble is, it does not go far enough. Granting that the speakers, words penetrate the skin of the hearers' a weekly hypodermic of spiritual heart tonics will prove poor nourishment for the soul of the Jew. If Judaism is to enjoy flourishing health, Jewish home life must be revived. The temptation was never stronger than now to ignore home worship; the duty was never greater. If Reform is to move and live and have a being in American Jewish life it must pay more attention to the domestic question. The weekly address, even where it is scholarly, high-minded, eloquent and enthusiastic, is a very insignificant matter at the side of the daily habits of personal consecration in the home. Judaism is life, not words."

Mission of the Jewish Press.

The "Jewish Review and Observer" has a high regard for the purposes of the Jewish ways. Our Cleveland contemporary is of the opinion that "The Jewish press has an important mission in the ranks of Judaism. Its aim should be to diffuse Jewish literature, history and religion. It has opportunities for doing this work that no other agent has, because it reaches larger numbers. Thousands of our co-religionists living in smaller communities have no other means of keeping in touch with Judaism than the Jewish newspaper. The Jewish newspaper and circuit preaching are important factors in strengthening American Judaism. The spark of faith must be kept constantly burning if we do not wish to have it extinguished, and every means should be used to have the Jew keep in touch with Judaism."

Insulting Phrases.

The "Jewish Exponent" has commenced a crusade against the proprietors of those summer hotels who state in their advertisements that Jews are not catered for. It says:

"Several Philadelphia newspapers have recently seen fit to publish a summer hotel advertisement containing information that the place in question does not cater to 'Hebrew patrons' Newspapers are now, as they always have been, conducted as business enterprises, but they have no right to publish an advertisement which insults a large number of people who resent, and have a right to resent, the publicity given to such an anouncement. Would these papers publish an advertisement containing the statement that a hotel does not accept the patronage of Christians? If they would not, then why is it that such advertisements as the one alluded to are accepted? If is bad enough to have insulting phrases such as the one in question inserted in circulars and letters issued by hotel proprietors, without having great newspapers lend themselves to the petty prejudices of small and contemptible bigots. It is a practice that should not be acquiesced in meekly and we do not think it will be."—*The American Hebrew.*

A Rev. Robbin once entered a shop and bought among other things, some eggs. One of the bystanders, observing him put them into his pocket told him to be careful not to sit on them. "Yes" said the divine, "but did you ever know a robin sit on hens' eggs and hurt them?"".

Local and Foreign News.

The London Correspondent of the "*Shanghai Mercury*" writes as follows:—

It is true that we give refuge to thousands of homeless Jews, but it must also be admitted that the majority of these if they at all prosper turn into good and grateful citizens. Charitable work carried out on their behalf is always appreciated and they give many of us a lesson in thrift and industry. It is now announced that the Brompton Hospital for Consumption will provide special wards for Jews and Jewesses as well as a special kitchen where food may be prepared in accordance with the requirements of the Jewish faith. Such provision is already made in the London, Charing Cross and Metropolitan Hospitals; while in the German and the Chelsea Hospital for Women, there are special kitchens but no special wards. The reason for these kitchens lies in the necessity for not retarding the recovery of the patient by compelling them to violate their religious ordinances.

o o o

We understand that Mr. J. A. B. Ezra has been invited by the Committee of the Shanghai Jewish School to take the post of Honorary Treasurership, which was accepted. This gentleman has assisted in this work last year and from the energy he has shown, it could not have been entrusted in better hands.

o o o

We have noticed a very interesting sketch in the "*Tit-Bits*" of the 14th May last about Jewish Marriage. The contribution is beautifully illustrated.

o o o

A Chefoo telegram dated 22nd ultimo to the "*Universal Gazette*" contains the following item of Jewish interest. It appeared in the "*Shanghai Mercury*" of the 23rd ultimo:—

"General Kuropatkin has forbidden the travelling of Jews in that part of Manchuria which is within the Russian military jurisdiction. This prohibition does not apply to those Jews with travelling permits and who are merchant."

o o o

Mr. Marcus N. Adler, M. A., London, who it will be remembered has taken a great deal of interest in the Chinese Jews since 1864, has just sent in a contribution of £ 2.2.0 towards the fund of the "Society for the Rescue of the Chinese Jews."

o o o

Mr. Ezekiel Moses Ezekiel, B.A., LL.B., Fellow of the Bombay University and Head Master of the Jacob Sassoon Free School, Bombay, has been invited by the University of Bombay to give a series of lectures on Hebrew and other Semitic languages. We believe this is the second time that Mr. Ezekiel has received such a call and we are sure his pupils in China and elsewhere will join us in our congratulations to him.

o o o

A Reuter telegram dated London 23rd. June and published in all the local papers states that the new Governor of Hongkong, Sir Matthew Nathan., C.M.G. will leave London to day, the 1st. of July, to take up his post.

o o o

Our Singapore correspondent writes under date of 15th June:— A very sad and fatal accident occurred a few days ago to Mrs Salha Chuchug while travelling with her son from Maccassar to Singapore, when she unfortunately slipped and fell overboard. A boat was immediately lowered and picked her up but unfortunately the efforts of the crew to save her life were of no avail and after half an hour Mrs Chuchug breathed her last. At the request of her son, the Captain agreed to delay the Steamer at Saerabaya, until the deceased could be interred. She was 67 years of age and this pathetic incident created a very sad impression here in Jewish circles, where the deceased was very well known and popular.

Shanghai Jewish School Fund.

Amount already acknowledged	$ 1,198.20	
Messrs David Sassoon & Co Ltd.		Tls 250.00
Messrs E. D. Sassoon & Co		„ 250.00
Zih Chang Foo Esq (Compradore Hongkong and Shanghai Bank)	200.00	
D. E. J. Abraham Esq.	100.00	
A. Benscrtite Esq.	100.00	
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E. M. Ezra Esq	10.00	
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Joowang Esq „ „	20.00	
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Tuckwah Esq „ „	30.00	
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Hiploong Esq „ „	20.00	
Tucksoon Esq „ „	50.00	
Hoyuen Esq „ „	30.00	
Tuck-ing Esq „ „	50.00	
Tienchong Esq „ „	40.00	
Samtai Esq „ „	50.00	
Singyuen Esq „ „	20.00	
Total	$ 2,418.20	Tls 500.00

Further donations and or subscriptions will be thankfully received and acknowledged by any member of the Committee or the Editor of this paper.

We are very glad to notice the generous help and support that are being made towards the above Institution. To our non-Jewish friends we extend our heartiest thanks for their support in the matter, which, we need hardly say, affords a striking evidence of the kind feeling existing between us. We have already stated in our editorial comments the absolute necessity of supporting such an Institution and consequently are glad to see that our expectations have been fully realised. We cannot refrain from the temptation of stating that to Mr. S. A. Hardoon great credit is due for the unabated interest which he manifested towards the school. The following letter by the President addressed to him voices the feelings not only of the Committee, but we believe, of the entire Jewish Community of Shanghai:—

Shanghai 20th June 1904.

My Dear Mr Hardoon,

On behalf of the committee and myself, I beg to thank you not only for the welcome subscriptions you obtained for the school, but for your kind interest in the welfare of the Institution since its foundation in 1902. For the successful carrying out of any scheme without sufficient funds or liberal support, the undertaking is always difficult, but sympathy and encouragement considerably help to lighten the burden and I thank you for your generous gift of both.

Yours sincerely,
D. E. J. Abraham.
President
Shanghai Jewish School.

Printed by De Souza & Co., for the Proprietors, at 16, Peking Road Shanghai.

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The Jewish Magazine and Zionist Organ.

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SHANGHAI MUNICIPAL HEALTH DEPARTMENT.

Laboratory Report No. 1731, Specimen. "Alus" Cholera Mixture. To Benjamin and Sons. The bottle appeared to contain an extract of astringent vegetable matter. It smelt of Rhubarb and tasted bitter. Tannic acid was found, but none of the poisonous alkaloids tested for were present. There was a large sediment at the bottom of the bottle which under the microscope appeard to consist of vegetable débris in a fine state of division. (Sd.) A. Stanley, Health Officer Shanghai, 18th May, 1904.

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22nd April, 1904.

Vol. I. No. 7

Ab 3rd, 5664
Shanghai, July 15, 1904.

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A Fortnightly Journal for the Jewish home.

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"ISRAEL'S MESSENGER"

PUBLISHED EVERY ALTERNATE FRIDAY,

AT 16, PEKING ROAD, SHANGHAI.

Editor: MR. M. MYER. Manager: MR. E. JONAH.

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Notices, advertisements, correspondence etc. received up to 10 a.m. on Thursday.

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Half " " 13 " " " "
Quarter " " 7 " " " "

As an evidence of good faith, all correspondence should bear the name and address of the writer, not necessarily for publication and should be written clearly and on one side of the paper.

Rejected MSS. will not be returned unless otherwise requested and stamp sent.

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Single copies 25 cents.

Israel's Messenger.

CONTENTS.

Vol. I, No 7.

ISRAEL'S MESSENGER.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and Judaism in the East.

OFFICE, 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, 15th July 1904:—Ab 3rd 5664

CALENDAR FOR THE FORTNIGHT.

Friday, AB 3rd (July 15th)
Sabbath commences (time of lighting) at 6. 45 p.m. & terminates (July 16th) at 7. 30 p.m.
Portion of the Law, Debarim Deuteronony, Chapter 1,2 & 3.
Haphtara, Hazon Jeshia Chapter 1.
Prophets, Jeshia Chapters 49 to 57 inclusive, Lamentations, Chapters 1 to 5 inclusive. (all)
Thursday, AB 9th (July 21st) FAST OF AB.

Friday, AB 10th (July 22nd)
Sabbath, commences (time of lighting) at 6. 45 p.m. & terminates (July 23rd) at 7. 25 p.m.,
Portion of the Law, Waethhannan, Deuteronomy, Chapters 3, 4, 5, 6 & 7,
Haphtara, Nahamoo Jeshia, Chapter 40.
Prophets, Jeshia Chapters 58 to 66 inclusive, Chronicles 1', Chapters 1,2 & 3.
Wednesday, AB 15th (July 27th) SEMI HOLIDAY.

The feeling of esteem is better than popularity. A popular hero is often forgotten immediately after his death, but a man who is esteemed is remembered and the feeling of esteem grows deeper with time instead of waning.—MEYER.

What forests of laurel we bring, and the tears of mankind, to those who stand firm against the opinions of their contemporaries! The measure of a master is his success in bringing all men round to his opinion twenty years later.—EMERSON.

Beauty is not an accident of things. It pertains to their essence: it pervades the wide range of creation, and wherever it is impaired or banished we have in this fact the proof of the moral disorder which distrusts the world.

COMFORT YE!

O comfort ye my people, saith your God
Speak to Jerusalem, unto her heart,
Cry that her time of sorrow is fulfilled—
Her sin is pardoned, for she hath received
At the Lord's hand double for all her sins.
A voice cries: "For the Lord prepare a way

"Thro' the wild wilderness; make straight a path,
"A highway in the desert for our God."

Yea, ev'ry valley shall be raised on-high,
And ev'ry hill and mount shall be made low,
The crooked straight, and the rough places plain:
The glory of the Lord shall be revealed.
All flesh shall see it in one bond of joy,
For by the Lord's mouth hath it been proclaimed
Isaiah xi. 1

ZION.

(9TH AB.—3828)

How doth the city sit in solitude
That erst was full of joy of terming life!
Lo, as a widow sits she, desolate,
She, that was mighty 'midst the nations great,
She—the Princess among the provinces,
How is she now become the tributary!
She weepeth sore in watches of the night,
Behold her tears that fall upon her cheeks!
Among her lovers none doth comfort her:
Her friends have all dealt with her faithlessly,
They have become her foes. Judah is gone,
In dire affliction and in servitude,
Into captivity.
She dwelleth 'mongst the heathen, and no rest
She findeth, for within the narrow straits
Her persecutors overtook her all.
The ways of Zion mourn, for now none come
To solemn 'feasts; her gates are desolate,
Her priests do sigh, her virgins are in grief,
And she herself abides in bitterness.
LAM. i.

Zion's Rejoicing.

BY RABBI ISAAC LEESER

O Lord Eternal, the God of Abraham, the God of Isaac, and the God of Jacob! our fathers have told us the deeds Thou wroughtest for their sakes in days gone by, that Thou drovest out nations from before them, and gavest unto them the inheritance of people more powerful and numerous than they; and that under Thy favour they dwelt securely in the land which Thou hadst assigned to them as their possession forevermore. But they sinned against Thee, and they were driven forth into exile, and they were made to feel the weight of Thy indignation; and when afterwards a remnant returned and again dwelt in the fields of Israel, they experienced anew Thy protecting arm, in those days of our national struggle, when the few

Vol. I, No 7.

ISRAEL'S MESSENGER.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and Judaism in the East.

OFFICE, 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, 15th July 1904:—Ab 3rd 5664

CALENDAR FOR THE FORTNIGHT.

Friday, AB 3rd (July 15th)
Sabbath commences (time of lighting) at 6. 45 p.m. & terminates (July 16th) at 7. 30 p.m.
Portion of the Law, Debarim Deuteronony, Chapter 1,2 & 3.
Haphtara, Hazon Jeshia Chapter 1.
Prophets, Jeshia Chapters 49 to 57 inclusive, Lamentations, Chapters 1 to 5 inclusive. (all)
Thursday, AB 9th (July 21st) FAST OF AB.

Friday, AB 10th (July 22nd)
Sabbath, commences (time of lighting) at 6. 45 p.m. & terminates (July 23rd) at 7. 25 p.m.,
Portion of the Law, Waethhannan, Deuteronomy, Chapters 3, 4, 5, 6 & 7,
Haphtara, Nahamoo Jeshia, Chapter 40.
Prophets, Jeshia Chapters 58 to 66 inclusive, Chronicles 1[1], Chapters 1,2 & 3.
Wednesday, AB 15th (July 27th) SEMI HOLIDAY.

The feeling of esteem is better than popularity. A popular hero is often forgotten immediately after his death, but a man who is esteemed is remembered and the feeling of esteem grows deeper with time instead of waning.—MEYER.

What forests of laurel we bring, and the tears of mankind, to those who stand firm against the opinions of their contemporaries! The measure of a master is his success in bringing all men round to his opinion twenty years later.—EMERSON.

Beauty is not an accident of things. It pertains to their essence: it pervades the wide range of creation, and wherever it is impaired or banished we have in this fact the proof of the moral disorder which distracts the world.

COMFORT YE!

O comfort ye my people, saith your God
Speak to Jerusalem, unto her heart,
Cry that her time of sorrow is fulfilled—
Her sin is pardoned, for she hath received
At the Lord's hand double for all her sins.
A voice cries: "For the Lord prepare a way

. . . . . .

" Thro' the wild wilderness; make straight a path,
"A highway in the desert for our God."

Yea, ev'ry valley shall be raised on high,
And ev'ry hill and mount shall be made low,
The crooked straight, and the rough places plain;
The glory of the Lord shall be revealed.
All flesh shall see it in one bond of joy,
For by the Lord's mouth hath it been proclaimed
Isaiah xi. 1

ZION.

(9TH AB.—3828)

How doth the city sit in solitude
That erst was full of joy of terming life!
Lo, as a widow sits she, desolate,
She, that was mighty 'midst the nations great,
She—the Princess among the provinces,
How is she now become the tributary!
She weepeth sore in watches of the night,
Behold her tears that fall upon her cheeks!
Among her lovers none doth comfort her:
Her friends have all dealt with her faithlessly,
They have become her foes. Judah is gone,
In dire affliction and in servitude,
Into captivity.
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overcame the many, the weak the powerful, the pure the unholy, the righteous those who endeavoured to make them transgress the precepts of Thy law, when Thy power was manifested in saving the helpless out of the grasp of The ungodly oppressor. May it be then Thy will now to let our prayer come before Thee in favour, and shield Thy children under the shadow of Thy wings, and let Thy protection be to them a sure defence against the arrows which their enemies may in the presumption of invincible strength launch against them; so that all evil machinations may be rendered as naught, and we Thy people be left unconsumed, though we have not the power of the sword to defend ourselves, nor mighty counsellors to plead our cause. Do this, O Father! not for our sakes, but for the glory of Thy holy name by which we are called. Amen.

Brethren!

In the vision of the prophet Zechariah, who lived at the commencement of the second temple, we find ample evidence that the restoration which had then been just accomplished, by the return of the Jews from Babylon, was not that great return of the Lord to Zion of which the prophets who lived during the time of the first house had spoken, and that consequently another and greater event, than the rebuilding of the temple of Solomon, was absolutely needed in order that the predictions of the many prophets whom God had sent to his people might be accomplished. When Zechariah spoke the temple had been restored, and the sacrifices were again offered up on the altar, morning and evening; still was there a future for Israel, more glorious and peaceful than the period they were then enjoying, foreshadowed to the prophet's knowledge; and thus he spoke:

"Sing and rejoice, O daughter of Zion! for behold I am coming, and I will dwell in the midst of thee, saith the Lord." Zechar. 2. 14.

The idea of the regeneration of the world is one peculiarly dear to all who love their species, and they conceive that the present state of things is not the final intention of the Creator. They go out and cast their look over outward creation; and they there discover a constant mutation of all material things; nothing remains stationary, but it either progresses to an onward state, or falls back from a point of excellence which it has once attained. Even the solid crust of the earth, with its mountains and oceans, is constantly assuming new appearances, and dry land takes the place of the water, and this again seizes on fertile fields which it converts to its domain; so mountains sink into the plain, or spring up again therefrom, thrown down or upheaved by a mighty convulsion of nature. So animals and plants are varied by circumstances, by education, training, and culture, and new kinds are constantly presented to our examination, produced by the wonderful joining of two spieces assuming partly the properties of both the prototypes. In addition to this we see that climate and soil have a wonderful effect in imparting new properties to plants and animals, nay the human race itself is sensibly affected by outward circumstances, both in its mental and physical capacities, and with a change of conditions, a stationary state is not to be looked for. But every one who thinks must have observed that, in addition to changes in individuals, there are witnessed transitions in masses as regards feelings and sentiments, and after contemplating in history the manners and customs of a people at one period of its existence, we shall find it at a later period obeying others of a different nature and tendency. And why? Because a progress, or a retrogression has occurred, and the new circumstances have produced their corresponding effect. In the same manner also every state or association of men, of which the chronicles have handed down the story, has changed its position in regard to its own internal organization, no less than its influence on other states; and those communities that once were great, are now known no more among the families of the earth, and others have sprung up from their ruins, or have, so to say, emerged from the obscurity of an unknown origin, and have assumed a rank and name amidst those who contend for the dominion of the earth.— Opinions likewise have risen and fallen, have ruled or succumbed, as the case might be; and there is not a system, either of government or religion, which has been able permanently to maintain its footing on earth, or even among that very people which was the first to establish it. There is only one thing, or system would be a better word, which has stood since its first institution, and with it the nation which has been its bearer, and this is the law of Moses borne and professed by the people of Israel, of the former of which our worship is the emblem, and of the latter of which we are the representatives. Since the birth of Abraham, how many have been the modes of worship invented! All sorts of emblems have been instituted, to render manifest to the eye the peculiar notions which an arbitrary assumption of a careful invention had evolved; and monuments as firm almost as the primitive mountains were piled up, and temples were reared as indestructible almost as time itself: and classes of priests were appointed to preserve intact the so-called wisdom which was placed in their custody; and still where are the systems of Egypt, of Chaldea, of Greece, of Gaul and of Rome? There are mighty ruins, which betoken the great skill of their builders, and prove how dear all these errors must have been to their adherents; but who now heeds the gods that erst were invoked in the columned temples of Thebes, and Babylon, and Athens, and Cornith, and Delphi, and Rome, or the lakes of Etruria, or the hilltops of Cambria, or the forests of Scandinavia? Who now values the legends of the Brahmins of India, or the laws of the fire-worshippers, among civilized men who have learned a better and simpler faith? Yes, the laws of ancient paganism, which formerly were obeyed by the most refined or the most renowned for bravery, have already sunk into oblivion, and only amuse the curious inquirer into antiquity by their strange and unaccountable deviation from common sense; and those that remain still in vogue among men, are fast lapsing into that neglect from which similar views have not been saved. And with this abrogation of systems, the nations that upheld them also vanished, and though there are now men in Egypt, and Greece, and Assyria, and Italy, and Persia, they are not the same nations that formerly dwelt in those countries; for these were overpowered by foreign invaders, and those who remained have become so mixed up with their enemies that their identity cannot be ascertained. It is not for us to go farther into the investigation of this subject at present; since we only wish to connect it with our law and our nation, and of these we then boldly maintain that they have been exposed to many and mighty vicissitudes and influences, but still they have stood the storm undestroyed, as the mighty mountain-ridge which defies alike the lightning of heaven, or the silent encroachments of the wintry frost, though both leave their traces visible upon its hardy and lofty sides; and which rears aloft its cloud-capt head, though avalanches tumble from its summit, or the busy hands of man with instruments of destruction force a path over it to the valley beyond. Just so has it been with our law and with our people. Centuries have passed since to a solitary old man, a stranger in a country which was not his, there came a voice in the stillness of the night: "Fear not, Abram, I am thy shield, thy reward shall be exceedingly great." And still we hear this same promise in all the phases of our being, whether as servants in Egypt; as recipients of the divine revelation in the desert; as the enlightened nation of worshippers of a pure God in Palestine; and as exiles pulled and torn by contending factions of gentiles, but all agreeing in maltreating the sons of the wanderer from Chaldea. Yes, before a child had been born to Abraham, a knowledge of an undefiled worship was revealed to him, and he was promised that to him and his descendants the God of heaven and earth would always be God. And has not the event confirmed the truth of revelation? Follow only the history of Israel from that epoch, and you will find very few periods of ease and sunshine; calamity after calamity burst over us with all the terrific violence of an expected annihilation; and we were at the same time assailed by disunion within our boundaries, and by the sword of the enemy without, aided in its destructive wrath by famine and pestilence. Whatever sorrow could be imagined and whatever violence man can commit, all came over us as the towering waves sweep over the exposed sea-shore on the day of the fury of the storm; but the calamities exhausted themselves in vain; thousands upon thousands of Israelites lay stretched out dead on the field of battle; thousands upon thousands of women and children perished from famine and the ruthless hand of the foe; thousands upon thousands were devoured by wild beasts as an amusement to their captors; our religion was proscribed; the very site of our temple was prohibited to our approach: and what availed all this effort? Our people rose from the slaughter, our religion emerged from the ocean of blood, and both stood towering above the calamity which had threatened to overwhelm them, yea as the mountain stands reflecting back the light of the setting sun, when the clouds, which in the afternoon poured down rain and fire and hid the face of the sky, have passed from the atmosphere.— And when yet farther injury was attempted, when entire communities were compelled by the fear of death to abjure their faith; when every where mankind met us with hostile intent, and endeavoured to embitter our days, because we loved our God; when many made our bodies like the street over which the wayfarer passes without heeding where he plants his food: we still remained undestroyed; we heeded not the fury of the assailant; we invoked still the name of our Father in heaven; and the enemy passed away from the earth, and we arose from our fall, and stood upright in the presence of our Creator, to sanctify his Memorial and to proclaim the truth of his word.

All this is no idle boast, not the declamation of mere oratory, but the sober language of truth, to which much more might be added without exhausting the subject. Now no one who ponders on the picture just presented to him, can help asking himself this momentous question: "What can be the object to be gained by the preservation of this law and of this people? Was there any necessity inherent in their nature, or in the consequences to be derived therefrom, that should needs draw down upon them the evident watchfulness of the Creator, to render them permanent amidst all that is perishing, and unchanging amidst all that was called into being merely to fall into decay?" Let us endeavour to find the answer by studying the records of our people and the predictions contained therein concerning them. Respecting their history it will be readily discovered that they always acted in contradiction to the majority of mankind; insignificant in numbers in their palmiest days, they stood always aloof from other men, and were never numbered among the nations. It was not then by assimilating with others that their identity was to be preserved, it was not by adopting the theories of other people that their religion was to be enriched; but the reverse precisely was to be the case: they should keep far from foreign associates; and their law was to be the model for others to improve thereby their legislation, for it is said, "And ye shall be to me a kingdom of priests and a holy nation;" that is to say, as the priest officiates not for himself alone, but for those also who send him, so should

Israel be in the great temple of the Lord, the whole earth, an officiating nation to make atonement for all, and to bring all to worship before that everlasting Truth, which they themselves adore. Had now our people and our faith only met with triumphs in their progress, had stronghold after stronghold of error fallen before their steady, all-conquering approach: it might then have been said that their worldly success caused them to prosper, but that they too would fall before the blast of adversity, that the existence of the one and the truth of the other were no more established by their prosperity, than were the existence of Rome and Egypt and their respective religions and state policies. But from the very moment of our commencement, which is the birth of Isaac, Abraham's child of promise, began the ages of our trials. I will not recite to you the proof, for the words of Scripture furnish you with them in the amplest manner; and these trials have continued to this very hour; in all variety and form of sorrow and prosperity have the events of history passed over us; and we are yet undestroyed, though perhaps diminished by the violent abrasions which the destructive hand of man has wrought; and judging from analogy, therefore, we are empowered to maintain that, since it is not likely that any greater dangers than those encountered hitherto will occur hereafter, we are safe against any future contingency, or in other words, that so long as the earth stands the people and the religion of Israel will have their abiding-place in the daily history of mankind. Having arrived at this point, we may maintain farther that, as our religion is not our own invention, it having been imparted to us directly by God, consequently its and our preservation are the especial effects of Providence, by which He has proved that all men are safe of obtaining his favour, if they belong to Israel and obey the law which He himself wrote for their instruction. But it having already been said, that we were appointed a Kingdom of priests, that is to say, ordained servants of the Most High for the good of others: it farther follows, that our working and suffering are destined to have a saving influence upon the other portions of the human family, in order to lead them ultimately to the acknowledgment of the truth which is now in Israel.

It has on a former occasion been maintained, that we have no right to inquire why so great a diversity in belief is suffered to exist, and why error of every sort is permitted to have its rule on earth; for we cannot fathom the counsels of the exalted Creator, nor measure his ways by our appreciation of things. Enough for us that a road has been pointed out, on which we are to travel onward; enough that we have abundant evidence of being possessed of the truth ourselves; and let us leave it to Him to effect his unknown purposes in the manner it may seem best to Him, and the best conducive to our ultimate happiness; and glad should we be, that we are certified that ours is a holy mission that each, nay the humblest Israelite, for no distinction is made in the announcement, is a priest, bringing by his pious acts sacrifices of redeemed souls on the alter of his God; and we should be proud of the consciousness, that every act performed in faith will contribute to the hopeful resurrection to a holy life of all the descendants of Adam.

With these premised, let us return to the words of our text. I have called your attention to the fact, that the return from Babylon which Zechariah and his contemporaries witnessed was but a partial fulfilment of the good promised to our nation, in fact the prophet himself predicted (xi 1) the destruction of the temple which was built in his days; and yet he connected with his message not alone the permanence of his people, but the spread of the divine kingdom all over the earth. He, therefore, says: "Sing and rejoice, O daughter of Zion for I am coming, and I will dwell in the midst of thee, saith the Lord. And many nations shall join themselves unto the Lord on that day, and they shall be unto me for a people, and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me to thee. And the Lord will again take Judah as his portion on the holy ground, and he will again make choice of Jerusalem." Here we have at once an answer to our question, Why the preservation of Israel was deemed so necessary to the Lord, that He caused them to remain undestroyed amidst all the mutations to which they were subject. The Daughter of Zion was first told to rejoice; under this term is typically indicated the people of Israel the capital of whose country was the city of David or Zion; under the name then of female of this beloved place the entire nation is comprised as the daughter of Zion; she is bidden to sing and be glad; why is this? because victories over enemies are promised? is it because wealth and pleasure are to bring her delight?—nothing of this, only because God the Lord is announced as coming, and about to dwell in the midst of the redeemed nation. When we examine the books of Scripture we shall find that nothing else is meant by this expression, than that the people should be faithful to their religious trust, and that thereby the evidence of the divine favour shall be visibly displayed in the land; for sin would procure the execution of all the punishments which the violation of the law demands. The prophecy then is that, at the time of the accomplishment of the good predicted, there shall be a strict conformity to the divine religion cheerfully given by all the people of Abraham, who are bound to execute its precepts as the heirs of this ancient name and lineage; and that in consequence of this pious course the divine blessing will rest everywhere, and the more immediate emanations of his glory will be visibly displayed, as they were during the sojourn of the Israelites in the wilderness and the consecration of the temple by Solomon. But not alone the Hebrews are to be benefitted by this blessing; for other nations too are to come and join themselves unto the Lord; observe well the prediction, "Many nations shall join themselves unto the Lord on that day." How futile, then, are the attempts of kings, of associations and entire communities, to destroy the worship of the Lord, to add to Him beings that do not exist; to ascribe sacred missions to prophets whom He has not sent. Not in this manner could Zechariah imagine, that nations shall join themselves unto the Lord; for he spoke to Israelites, and as one Hebrew could alone address his brothers, in the belief in and the strict practice of all which the prophet Moses had received from on High. In this manner then must the foreign nation also join this worship, as believers and servants under the same religion; and thus they will be chosen among the elect, for they will be likewise taken unto God as a people. Consequently we have here the positive assurance, that not alone shall Israel remain undestroyed during all trials and changes, but they shall at length be what they were originally destined for, "a kingdom of priests," and others besides them shall be brought to worship Him alone, who is Eternal, who is God, who is Creator; and only when they have forsaken their errors will they also be called his people, that is to say, men devoted to his service only, who eschew every error, and will regulate their life by the law which He has written. Still shall this calling of the gentiles not work the destruction of the ancient chosen race; there shall yet be a distinction between those who always were the Lord's and other men; for to them the especial favour of their God will be especially given, and they are yet to be bound by particular laws, not as a burden upon their conscience, but as a means by which they may be known among the other servants of God who are then to fill the earth. And then adds the prophet, "And thou shalt know that the Lord of hosts hath sent me unto Thee," that is to say, when a prophecy is first uttered, there can be evidently no distinction, as to its ultimate fulfilment, between it and the random assertion of any common man; it may or may not be accomplished. But when the event, after thousands of years, confirms the truth of those who long since sleep in the dust; if that becomes history which was before a mere improbable revery: then unbelief itself is forced to admit that a Spirit superior to man had inspired the knowledge which during their life flowed from the lips of the honoured dead. In the same spirit then says the prophet in this connexion: At the present moment a mere handful of men are laying the foundations of a house unto the Lord; these newly returned exiles, a small remnant of a once great people, live here solely by the sufferance of their masters, of man who fear not the Lord and seek not the alliance of his servants. But I see a glorious change impending; a glorious end to the mission of the daughter of Zion: her banner shall be planted on firm and holy ground, and nations, now strangers to her hopes and belief, shall come, not urged by the force of the sword, not lured by wealth, but of their own free accord, and join themselves unto the Lord, strange as the fulfilment may now appear; but when it shall have come to pass, then will all know that it was the Creator himself, who sees through all futurity, who had thus revealed things which are to occur to his servants; and that it was the truth in which the people of Israel believed, in that they placed confidence in their seers, and remained true to their national God. And consequently, instead of verifying the assertion of our opponents, that the Jews have been cast off from favour on account of their unbelief, the Lord will again openly take them as his portion, just as He did at the time He redeemed them from Egypt, when it was said: "for the Lord's portion is his people, Jacob is the lot of his inheritance." The city also where formerly sacrifices were acceptable, the holy Jerusalem, will again be made choice of as the centre of the then universal worship of the universal Sovereign, whilst on the holy ground of Palestine the now acknowledged favourites of Heaven, favourites only because they have fulfilled their mission, will live in undisturbed security, overshadowed by that protection which the Lord alone can give. To give farther emphasis to his words, the prophet exclaims: "Be silent, all flesh, before the Lord; for He is awakened from his holy dwelling;" meaning, as the hero arouses himself to deeds of bravery after a refreshing sleep, so in a measure will the Lord, after seemingly abandoning Israel to misfortune, display, in order to relieve them from the evils which have befallen them, his power, his might and truth, against which all the efforts of man are vain; for it is resolved, and nothing can prevent it, that all vanities shall fade away from the earth, and that through those, who are called the servants and priests of the Lord, tidings of salvation shall be proclaimed to the ends of the earth, at that time for which all saints hope in humble confidence, when the Most High will prove by his mercy who are his; when He will bring near Him those who are holy, when He will be called One by all flesh, as He is in truth the sole God, One in heaven and One on earth, ever praised and holy. Amen.

No insult offered to a man can ever degrade him; the only real degradation is when he degrades himself.— Mrs. Craik.

ISRAEL'S MESSENGER.

Shanghai, Friday, 15th July, 1904.

INIQUITY.

JEWISH communities all over the world will surely be sorely touched when they get to know that "Abramite" has been made the nickname of a certain class of evildoers for whom we cannot find an appropriate name in this paper. But the Jews in Shanghai have more reasons than one to be woefully concerned in what some of our senior local papers gave publicity to a few days ago regarding this unsavoury subject. That such an objectionable strata of human species exists in this world, cannot be denied. That that demoralised and demoralising lower strata exists *only* amongst the Jewish race is a libel upon the whole race, for it can be proven that individuals of that special kind of light morality enjoy their wretched existence amongst all European races and nationalities, without any reference to the names of their ancestors being given them, and, as a matter of fact, they are left in peace as long as they pay regularly their license fees.

We do not wish to defend the few wretched people of our race who are such an eyesore to us. We can only say without prejudice and exaggeration that, were it not for the persecutions that these people are subjected to in the countries of their birth whereby they are being hit hard, losing all their self respect as well as their means to make an honest living, they would not exist in our midst *as such*. The Jewish communities, as a matter of fact, spurn them; they are outcasts from our race, we hold no communion of whatever kind with them, in fact they do not belong to any of our Synagogues or Societies, and should a Jew ever know that he, by some misfortune or accident, ever shook hands with an individual such as these, he will certainly consider himself polluted. We Jews of Shanghai, would heartily welcome the immediate expulsion and extirpation of these low people, and, if asked to do so by the proper authorities of this cosmopolitan place, we shall certainly give them all our assistance, but unfortunately the conflicting legal views of our ruling Consular body is such, that the Shanghai Municipality is actually hampered in their efforts to stamp out this evil. It is sad to know that, owing to the tacitly admitted existence of a few rich palaces of iniquity, conducted by people of an apparent education, upon a most sumptuous principle and by no means without studied refinement, other houses for the same evil purposes conducted in poverty and abject lowliness have a right to exist in this "the Paris of the Far East".

We think we have said enough upon this unsavoury subject, and hope, not to have another occasion of reverting to it in our columns, but we cannot close without earnestly requesting the Consular body to make this subject an offence to be dealt with by the Shanghai Municipal Council without reference to the offender's national representative. It is for the Shanghai Municipality to severely deal with this matter, and Consuls should show their repugnance to it by not having to face these low-class individuals in their Consular Courts.

EDITORIAL NOTES.

A fortnightly Jewish journal *The Voice of Sinai* has made its appearance in Calcutta, which is being devoted to the interests of Judaism. We believe that this is the only publication of its kind in India and we gladly welcome it. We notice that our new contemporary has commenced a crusade against the Jewish community for their lack of interest manifested in the local institutions-chiefly the Tamud Torah—which, in the opinion of our contemporary, is in a chaotic and confused state. We wish our new contemporary an uninterrupted success in the ranks of Jewish journalism.

o o o

A correspondent sends us a sermon on "Zion's Rejoicing" by the late Rabbi Isaac Leeser, of Philadelphia, with a request to publish it in this journal, as being appropriate to the near approach of the Fast of Ab. We gladly open our columns for such publications which, in the absence of a Rabbi preacher here, will be read with unusual interest by our readers, who never get an opportunity to hear a discourse on the Jewish religion. We earnestly hope that the time is not far off when Shanghai will be in a position to elect a trained Minister from Europe for the purpose.

o o o

MR M. Duparc, the Secretary of the Anglo-Jewish Association has sent a very appreciative letter to Mr. E. Jonah the Honarary Secretary and Treasurer of the local Branch of the Anglo-Jewish Association for the handsome remittance which he has been able to make this year to the Parent Association. We trust that the Shanghai Jewish community will continue to evince a greater interest in the noble works of the Association towards

relieving the distresses of our coreligionists in the East of Europe and promoting the education of the Jewish children in Eastern countries.

o o o

O ISRAEL!

AWAKE! Brethren from your dormant slumbers,
Freat not the Future, but the Present as a Blessing take:
Rise as MEN to the fierce struggles of Life
And win your Day,—O Brethren awake.

Fear you contempt, ridicule, you sons of oldest Men,
But for shame, for whence comes this Fear,
Did your glorious Fathers know it when fighting for their own
But with bravery the boldest they all ways made clear!

Rise therefore and dash this might cowardice,
That knots your hearts and leaves you belated,
A Paradise awaits you, if you will only but Rise,
For, for you undreamt greatness are Fated.

—*Myndil Tijphten Earliny.*

o o o

WE draw the attention of our readers to an advertisement appearing elsewhere with reference to the Zionist Buttons. These are of a very handsome design and can always be used. As was anticipated the demand has been very brisk and we understand that very few are left and those of our readers who have not yet ordered it are strongly recommended to lose no time in doing so before the stocks are exhausted.

o o o

TO day the list of subscribers to the Jewish Colonial Trust will be closed and the Honorary Secretary of the Shanghai Zionist Association asks us to state that he intends to apply through the right channel for the shares subscribed for as soon as possible. He hopes that those who have not yet sent in their contribution will do so without delay.

o o o

THE Ninth of Ab this year will fall on Thursday the 21st instant. It commemorates the fall of our Temple and our Kingdom in the hands of Titus. It is an astonishing historical fact, that, despite all persecutions the Jews had to endure, they have been able to withstand all the trials that assailed them. Centuries come and go but through all the changes the Jew preserves the fearful memory of his inheritance. As years roll by his sadness increases rather than decreases, for he calls to mind all that he has suffered since. That is the reason why our ancestors have appointed the Ninth of Ab in our Calendar as a day of national mourning.

Shanghai Jewish School Fund.

Amount already acknowledged		$ 2,418.20	Tls 500.00
Edward I. Ezra, Esq		50.00	
Li Chun Tung Esq (Compradore Messrs Isaac Ezra & Co. & D. E. J. Abraham Esq)		$ 50.00	
Mrs Lewis Moore		25.00	
Ms Sennet Esq		10.00	
"Annonymous"		5.00	
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Further donations and or subscriptions will be thankfully received and acknowledged by any member of the Committee or the Editor of this paper.

Epitaph on a tombstone in a church at Ventnor:—
"Here lies the body of Samuel Simkins; he came here and died for the benefit of his health."

NOTICE.

TO CONTRIBUTORS—The Editor will be glad to consider MSS. suitable for "ISRAEL'S MESSENGER." All MSS. must be written on one side of the paper only, and the Editor will not hold himself responsible for the return of any MSS., unless accompanied by a stamped addressed envelope.

TO SUBSCRIBERS.—"ISRAEL'S MESSENGER." will be mailed, post free, to any part of the world for $ 4.00 per annum, payable in advance

The Manager of *The Israel's Messenger* will be pleased to hear from the subscribers in case of irregularity or non-delivery of the paper and he will take prompt measures to ensure safe delivery of same.

THE NINTH OF AB.

By Mr. N. E. B. Ezra.

We are in the midst of a national mourning. Once again Jews in every part of the globe will commemorate the "Yahrezit" of the destruction of our Holy Temple and the fall of our Monarchy in the hands of Titus. Notwithstanding that such a catastrophe has occurred 1886 years ago, the shock of such a heavy and overwhelming disaster has not diminished one jot, and every earnest Jew, no matter to what nationality he belongs, considers himself overwhelmed with the emotion of a personal— *but not irreparable*— loss, when the scene of his glorious past is recalled. It may be, to some the Tisha Beab is only a thought, to others not even that; but as a whole the great majority of Jews had not relegated their national disasters to the limbo of forgetfulness. Other nations conceal their disasters and celebrate their victories; we, Jews, act just the reverse, and that too with a sense of pride and dignity.

Wednesday evening next will usher in the traditional fast of Ab, which will be observed with all the patrimony of pain with which it has has been associated from time immemorial. The observance of this day has become a red-letter day in our calendar. On that day the heart of every true Jew is directed towards Zion and towards the sufferings which the Most High has inflicted on His chosen people for all their past misdeeds and transgressions. It is to the Bible, the Jew turns for consolation and in all the Synagogues the Books of Job and Lamentation are read. The elegies of Zion composed by our poets form the integral part of the prayer in the Synagogues on the Ninth of Ab. Of all the dirges, that of Jehudah Halevi appeals most strongly and pathetically to the heart of an Israelite. The "Ode to Zion" of Jehudah Halevi are the most pathetic hymns in our liturgy. It runs thus:

The glory of the Lord has been always
Thy sole and perfect light;
Thou needest not the sun to shine by day
Nor moon and stars to illumine thee by night.
I would that, were God' spirit was of yore
Poured out into thy holy ones, I might
There to my soul outpour!
The house of kings and throne of God wert thou,
How comes it then that now
Slaves fill the throne where sat thy kings before?

Oh! who will lead me on
To seek the spots where, in far distant years,
The angels in their glory dawned upon
Thy messengers and seers?
Oh! who will give me wings
That I may fly away,
And there, at rest from all my wanderings,
The ruins of my heart among the ruins lay?

o o o

The Lord desires thee for His dwelliing place
Eternally, and blessed
Is he whom God has chosen for the grace
Within thy courts to rest.
Happy is he that watches, drawing near,
Until he sees thy glorious lights arise,
And over whom thy dawn breaks full and clear

Set in the orient skies.
But happiest he, who, with exultant eyes
The bliss of thy redeemed ones shall behold,
And see thy youth renewed as in the days of old.

Such idealisation as this has kept millions of Jews from despair. It is more and more intensified by a movement known and familiar to us all in the name of Zionism. The word Zion has a sweet sound in our ears, and though the Jewish race are domiciled in various countries and are proud to proclaim their loyalty to the land of their adoption, their patriotism has in no sense been weakened by the tears that fall on the Ninth of Ab when Zion is remembered. The writer of the above soul-stirring hymn has during his lifetime given vent to his feeling towards Zion in the following strain. The little poem will convey an idea to what extent the heart of Jehudah Halevi throbbed towards Zion:—

Though dwelling 'neath Western skies
Mine heart with sore languishing dies
At thy memory, Orient fair!
How shall I then feast and rejoice,
With Zion, mine only loved choice,
For strangers to hold and to share.

How shall I my pledges redeem
Whilst of thy mountain heights, Zion! I dream.
Can peace then ever be mine?
With Zion in Edom's bond held
And my freedom 'neath Arab's chain quelled;
Ah, Spain! to me naught are the old treasures thine!

The Ninth of Ab forcibly brings home to us our national catastrophe, the intensity of which will never be reduced until our Kingdom is restored as in the days of yore. Otherwise the Jew will continue to suffer wrong and oppression. While Jewish persecutions in Russia and Roumania are an oft-told tale, the dark cloud of anti-semitic feeling is spreading in new lands. Limerick, has this year witnessed a scene of a very strong anti-Jewish feeling and the handful of Jews were persecuted and boycotted in consequence. In England, there is an Alien Bill before the British Government, the result of the deliberations of which is awaited with feverish anxiety. The Jewish Question is looming very large on the horizon, and the future of Israel is yet an unsolved problem. But for all that O! Israel waver not in these trials.

The Sabbath of Consolation which will soon follow the Ninth of Ab is reckoned one of the best in the Jewish calendar, for it reflects our future and does not deal with past and present. Our national disaster would never have been so distinguished and preserved up to this day, had it not foreshadowed a brighter day for the Holy Land and the People of Israel. Those, who do not look forward to a glorified future for the Jewish race, are apt to forget the past. It is the future for which we all strive and hope, and when reading on the Sabbath of Consolation the consoling words of Isaiah and the like we must feel in the signs of the times that we are nearer to the advent of that glorious day for which our suffering nation has waited so long with unabated confidence, and for which our prophets and poets have sung. "Cause us to return, O Lord, unto thee, and we will return; renew our days as of old", is the concluding prayer of the Jew on the Ninth day of Ab.

WE ARE NEVER SORRY.

For doing good to all.
For speaking the truth in love.
For hearing both sides before judging.
For holding an angry tongue.
For being kind to the distressed.
For asking pardon for all wrongs.
For being patient to everybody.
For stopping ears to a tale-bearer.
For disbelieving most evil reports of other.

THE MESSIANIC IDEA.

It is always interesting to trace the development of an idea in the history of the people. In general history we frequently lose the thread of individual movements and the various aspects they assumed at different periods. Extraneous facts and incidents, dates and events make us forget the psychological side of history, the actions of the mind, the ideas, the hopes, the ambitions of the people, which, after all, are the mainsprings of the events which the chronicler narrates. To take one mental phenomenon, trace its growth explain the changes it assumed, point out the influence it exerted on the life and habits of the people, is most interesting and most instructive.

The Jewish Messianic ideal has of late been presented to Philadelphia audiences from various points of view. Besides the course of lectures delivered on that subject at the rooms of the Young Men's Hebrew Association, which were intended to present the idea in all stages of its development in Jewish history, Dr. Hirsch devoted his last lecture in a series on "The Essence of Judaism," almost exclusively to that subject, and Professor Jastrow also treated this subject in his last lecture in a series delivered before the Rodef Shalom Institute. In these two lectures delivered during the past week by men who, long ago, severed their connection with the orthodox exposition of Judaism, there was a common characteristic—the reverence with which they treated the subject and the emphasis which they laid on the essentiality of this belief. Science, working along the lines of evolution, comes to the same conclusion. The perfection of mankind, which is merely a modified form of the Jewish Messianic ideal is now believed to be the goal of evolution, as Fiske so lucidly points out in his "Destiny of Man." But Judaism includes in this perfection, as a condition sine qua non, the recognition by the world of all the exalted religious principles which until now were the sole possession of the Jew. The personal Messiah, a scion of the house of David, and the restoration of the national independence of the Jews are details in that great Messianic hope about which the various schools in Jewry may differ. But the essential elements of that belief, the elements that were constantly insisted upon by Jews of all shades of thought and opinion, have not yet lost their charm and are as potent and as influential to-day as they were in the times of the prophets or in the period of the Zohar. Perfection of the human race, indeed, but in the spirit of Judaism proclaimed for thirty centuries, in accordance with the principles of religion and of righteousness proclaimed by the Jewish Bible.

Dr. Hirsch, speaking as a theologian and religious philosopher, emphasized the important distinction between the Jewish Messianic ideal and the aspect that ideal assumed in Christianity. With the Jew perfection is sublimer, the hope for the future is to be realized here on earth. In the earlier prophets the hope is national and local; in the later prophets, especially in those of the captivity, it became more universal, embracing the whole world in a reign of justice and righteousness. But in all times the hope was not for a world supernatural, for a kingdom of heaven. The world to come (Professor Jastrow notwithstanding) did not mean to the early Jews a life after death, but a world of righteousness and justice right here on this globe. Christianity believes that the world began with perfection, and that it was forfeited by a man's first sin, and since then salvation cannot come to man in this life; that Paradise Lost can only be regained by bodiless spirits, by the soul after death. Whether modern Christians will accept this definition of salvation is doubtful, as it is equally doubtful that many Jews will accept the definition of the Messianic hope in all details as presented by Dr. Hirsch. But the general idea that the Jews were wont to form their earliest infancy to look to the future as the period of goods, to expect that in the "end of days" all grievances will be righted and justice and peace will reign supreme, cannot be gainsaid. It is true that the Jew who believes in creation must also admit that the world was perfect in the beginning, that God first made everything "good." But this period of perfection lasted only a short time. According to the calculation of the Rabbis, Adam was driven out of paradise the very same day that he was born. In fact, while the Rabbis pictured the life of Adam in Paradise in the most glowing terms, they did not hesitate to ascribe to him a great many horrible sins, thus showing that from the very first man was sinful and that the Paradise Lost was, after all, in the nature of things a part of God's design in the world. Not to the golden age of the past, therefore, does the Jew direct his gaze but to the golden age of the future, an age in which the ideals of prophet and age will be realized.

Interview with Mr. W. T. Stead.

The Johannesberg Correspondent of the London *Jewish Chronicle* writes in its issue of May 27 as follows:—

Mr. W. T. Stead, who is at present on a visit to this country, has granted an interview to Mr. I. M. Traub, editor of the local *Jewish Star*. Mr. Louis Botha, Ex-Commander-in-Chef of the late Boer Forces, was good enough to arrange the meeting, which took place at the residence of Mr. Attorney Ewald Esselen (who was for a period Attorney-General of the late Republic). The interview was published in the *Jewish Star*, and has been translated from the Jargon with due care. It is as follows:—

"You ask," Mr. Stead replied, in answer to a question by Mr. Traub, "about the future of the Jews in Russia, and if there is any hope for an amelioration of their present position. There is a chance for improvement, as the Jew in Russia is feared, but not hated. The reason for this fear is to be found in the fact that the Russian Jew is levered, and stands higher intellectualy than the average Russian; such is particularly the case in the western portion of the Muscovite Empire. There the Jew causes that Government a great deal of trouble, and the authorities believe him to be the head and instigator of the revolutionary party. The principal Russian Government officials are well known to me and the frequent conversations which I held with M. de Plehve and other prominent statesmen bear out my contention that the Jew in Russia is feared, and not hated. Yes, " Mr. Stead repeated, emphatically, "they fear him."

"You wish me to tell you whether the Tsar knows about the persecutions and massacres of his Jewish subjects? I have spoken with his Majesty about the Jews in as free a manner as I am now speaking to you, and I can assure you that the Tsar greatly dislikes the persecutions against the Jews and the Finns, but . . . ." The Russian Emperor, Mr. Stead assured his interviewer, is exceedingly kind-hearted, and no ruler in the world is more humane than Nicholas II., who feels heart and soul with his subjects. Mr. Stead thought it a great pity that such occurrences (persecutions, etc.) should have taken place during the present Emperor's reign. Mr. Traub then asked whether a turning point for the better might be expected in the treatment of Russian Jews, as in his (Mr. Traub's) opinion, the final solution of the Jewish question would have to be looked for in Russia. Mr. Stead believed that with a change of ministers a change for the better might also be expected. Improvements of this kind often followed in the wake of ministerial changes.

Asked for his views on the Uganda scheme, Mr. Stead answered that, though he had not been there himself, he had heard from his friend, Sir Harry Johnston, that the country was a splendid one, and that Sir Harry preferred to have it preserved for British settlers. Lord Delamere's opposition was of no importance, but trouble would probably occur with the aborigines. Mr. Stead, continuing, said that he could not understand the obstinacy of the Russian Zionists in their opposition to the British offer, particularly as from an experimental point, the experience gained would be a valuable one, and could not possibly be detrimental in any way. "You say," remarked Mr. Stead to Mr. Traub, "that Russian Zionists are apprehensive of neglect as regards the acquisition of Palestine. But such an idea, in my opinion, is an absurd one, the scheme has been discussed by me with Cowen, Montefior, and Greenberg, and I am convinced that these men will not relinquish Palestine." Speaking of Dr. Herzl, Mr. Stead said that the Zionist leader was both a charming and a clever man. Such a leader the Jews had not had for generations, and the Zionist movement might safely be left in his charge. Steadily and surely he was working, and his ambition and determination with reference to Palestine was as keen as that of any Zionist. Asked further whether the Turk would ultimately accede to the wishes of the Zionists, Mr. Stead thought it difficult to make any prophecy as regards the Turk. He felt, however, sure that a weak Turkey would be more useful to Zionist aims than a strong Turkey. The Turk preferred the Jew to the Gentile in his country, though the absence of adherents of either faith would be even more welcome to him. Mr. Stead said that the Zionists had English and American sympathies, both nations being desirous of reinstating "the bearer of the Bible into Bible-land." This would mean the restoration of a classical land to a classical race, and such a centre, if created, would prove of benefit to the rest of the world. Mr. Stead, in conclusion, stated that he was an ardent Zionist. He expressed his liking for the Jews, not only for the their good qualities, but also for the fact that they had given to the world the Bible.

So far Mr. Stead. With reference to the incomplete passage in an earlier part of the foregoing, where Mr. Stead expresses admiration for the Russian Emperor, Mr. Traub states that the information was confidential and therefore could not be divulged. The editor of the *Jewish Star* was received with great courtesy by Mr. Stead.

SAYINGS AND STORIES FROM THE TALMUD.

Rabbi Ben Azar said: "Despise not any man, and spurn not anything. For there is no man that hath not its hour, nor is their anything that hath not its place."

And Wordsworth sings:

"He who feels contempt
For any living things, hath faculties
That he hath never used, and thought with him
Is in its infancy."

Toleration towards other creeds has always been an essential feature of Jewish teaching. "I cannot believe" said Mendelssohn, "that anyone who leads men to virtue in this life will be damned in the next" and his sentiments are echoed by many an earlier Rabbinical authority. "A pagan," they declare, "who obeys the moral law is as great even as the High Priest, and the righteous of all creed are ensured a share in the life eternal." "Honor a good Christian," says one of the contemporaries of Maimonides, "above a bad Jew." "I call heaven and earth to witness," cries a still earlier Rabbi, "that all men, without distinction of religion, are to be judged by their conduct alone; that is the sole test by which to determine whether they are partakers of the Divine spirit."

A Roman emperor was one day speaking with a Hebrew sage of the practices which constituted an almost inseparable barrier between the Jewish race and all the races, when he suddenly exclaimed: "Since, as thou sayest, thy God is so powerful and the Master of all created beings, I order thee to show Him unto me." An open disobedience to the order of the Roman emperor would have invited sentence of death. Therefore, the sage replied: "O, my sovereign, I will do thy pleasure if thou wilt only meet me to-morrow at noon, beyond the town in the open plain." When on the following day the emperor met the sage he said, "Wilt thou point out at last this God of thine!" "Raise thine eye, O sire, and fix them upon that burning sun." The emperor was soon overpowered by the dazzling splendor of that great source of light. "Thou canst not," said the sage, "bear for a moment the light of the sun which is one, and not even the greatest, of the manifold works of my God, and how wouldst thou gaze with thy mortal eyes at the Omnipotent God Himself, of whom the angels, the heavenly hosts and all creatures constantly declare: "Holy! holy! holy! is the Lord of Hosts, the whole earth is full of His glory!"

The Talmud relates of a Rabbi who did not consider the terms "the great, the mighty and fearful God." which occur in the daily prayer, as being sufficient, and who accordingly added some attributes of his own. "What!" exclaimed another Rabbi, who was present, "Imaginest thou to be able to exhaust the praise of God? Thy praise is blasphemy. Thou hadst better be quiet." Hence the Psalmist's exclamation, after finding that the praises of God were inexhaustible: "Silence is praise to Thee!"

A Hebrew sage said: "I have often repented that I have spoken, but very rarely that I have held my peace."

"How you enjoy your Sabbath meal!" cried a Roman Emperor to a Talmudic sage. "Yes," was the answer, "we use a wonderful spice." "Give me some of it." said Caesar. "Impossible," was the reply, "for the spice is the Sabbath itself, and only those who sanctify it can appreciate its nameless delights."

Local and Foreign News.

The Shanghai Jewish School has been closed for summer vacation, during the early part of this month. We understand that it will be opened during the beginning of September next.

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The London *Times* states that Russia applied to Jewish bankers for a war loan, but was refused, pending concessions to Russian Jews.

In the course of an article on "*War in History*" by Mr. Kanzo Uchimura published in *The Shanghai Daily Press* of the 4th instant, the writer has the following to say with regard to the Jewish race:—

Then there are Jews, who since their conquest by Vespasian and Titus, have never had an army or a navy, still holding their honourable place among the civilised nations, making the whole world their home, because they have no country to call their own. Wholly defenceless, and ignorant of the science of war, though their Finance, Philosophy, Music, and Literature they rule the world. Ten millions of Jews *are* a power to be reckoned. No number of Kishineff massacres can obliterate Jews from the face of earth. They will continue to exist and prosper long after the Jingo nations of to-day cease to be.

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The Nagasaki Jewis Benevolent Fund, of which Mr. S. D. Lessner is president, has contributed the sum of two hundred yen towards the Red Cross Society.

o o

The motion of Mr Wason to adjourn the Commons on the proposed Jewish Settlement in East Africa was negatived in the House of Commons without a division.

o o o

The Shanghai Daily Press of the 11th instant makes the following interesting observation anent the Russian Jews:—

"The position of Jews in Russia is peculiar. They do not even enjoy the limited rights of other Russian citizens. They are forced to serve in the army, but are not allowed commissions, although in certain cases these have been granted to Mahomedan and Armenian subjects of Russia. Jews are forced to reside in certain districts, and may only attend the universities within certain limits as to the proportion of Jew and Slav students. This differential treatment is no doubt due to the fact that the greater ability of the Jew tends to make him the master of the Russian, and the peasant particularly must be protected from the Jewish moneylender, the astute merchant and the too energetic worker. The State therefore favours the Slav, but still the Jew, when he is not massacred, proves to be the winner in life's game of money-getting. As a political factor the humble Russain Jew is of more importance than the Pole, the Mahomedan, or any other sectarian in Russia, for behind him are the international Jewish financiers, who by combining could hold the worldly fortune of Russia in the hollow of their hands. This war will doubtless benefit the Russian Jews, as from recent telegrams it is stated that the Jewish banking houses will make better treatment of their co-religionists a *sine qua non*, before disbursing more loans to the Russian Govenment."

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A Reuter telegram dated 8th instant says that the Alien Restriction Bill has been difinitely dropped.

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At noon on Monday the 11th instant, a Berith Meelah ceremoney was performed to the infant son of Mr. and Mrs. Moses Katz, of Nagasaki, at the Residence of Mr. and Mrs. D. E. J. Abraham, 46 Kiangse Road, Mr. J. Moosa was the Mohel. Mrs. Katz has come to Shanghai for the purpose of having her newly born son circumcised owing to the absence of the Mohel at Nagasaki. The child was named Judah Baer. After the conclusion of the above ceremoney, refreshments were served to those present.

o o o

Mr. Mohammed Abdul Gafur Khan Kin, Ameer of Bagalpore, who is now on tour round the world, has been invited with his suite to dinner on Tuesday the 12th instant by Messrs M. Myer, E. Jonah and J. AAron at their residence No. 8 Miller Road. Mr. Khan Kin left on the following day by the S.-S. "Doric" to America, via Japan.

June, 17th.

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CALENDAR FOR THE FORTNIGHT.

Friday, AB 17th (July 29th)
Sabbath commences (time of lighting) at 6. 35 p.m.
& terminates (July 30th) at 7. 20 p.m.
Portion of the Law, Aekeb, Deuteronomy,
Chapters 7, 8, 9, 10 & 11.
Haphtara, Jeshia, Chapter 49.
Prophets, Hosea, Chapters 1 to 5 inclusive,
& Chronicles chapters 4 to 7 inclusive.

Friday, AB 24th (August 5th)
Sabbath, commences (time of lighting) at 6. 30 p.m.
& terminates (August 6th) at 7. 15 p.m.
Portion of the Law, Reai, Deuteronomy,
Chapters 11, 12, 13, 14, 15 & 16,
Haphtara, Jeshia, Chapter 54.
Prophets, Hosea, Chapters 6 to 11 inclusive,
Chronicles 8 to 13 inclusive
Thursday, AB 20th & Friday Elul 1st (August 11th & 12th)
first days of the Moon.

OF all the duties, the love of truth, with faith and constancy in it, ranks first and highest. Truth is God. To love God and to love truth are one and the same.—SILVIO-PELLICO.

THERE is a well-known saying of our sages—"The thoughts about committing a sin are a greater evil than the sin itself." I can offer a good explanation of this strange dictum. When a person is disobedient, this is due to certain accidents connected with the corporal element in his constitution; for man sins only by his animal nature; whereas thinking is a faculty connected with his higher and essential being. A person who thinks sinful thoughts sins, therefore, by means of the nobler portion of his self; just as he, who causes an ignorant slave to work unjustly, commits a lesser wrong than he who forces a free man or a prince to do menial labour. That which forms the true nature of man, with all its properties and powers, should only be employed in suitable work, in endeavouring to join higher beings, and not to sink to the condition of lower creatures.—MOSES MAIMONIDES.

THE passions are defects or excellencies, only in excess.—GOETHE.

"Fear ye not, stand still, and see the salvation of the Lord."

Ex. xiv. 13.

BY FLORENCE WEISBERG.

In fear of death, in agony of soul
The people wail: "O wherefore did we come
"To perish thus? Were there no graves for us
"In Egypt, that ye brought us forth from thence
"To die in wilderness? Did we not say:
"'Let us alone to serve the tyrant's will'?
"Better to live in bitter slavery,
"Than in the hour of freedom and of hope
"To be cut down."
Hush ye be still! Have faith and fear ye not,
Salvation cometh! Ye shall hold your peace,
The Lord will fight for you!
O doubting hearts! would that this faith were ours,
That in Life's battle we might rest secure.
Knowing the issue safe within His hands,
Who in His strength, guideth His children on
Thro' the deep waters, where the floods o'erflow,
To His abode of peace.

THE ALEXANDRIA SYNAGOGUE.

IT is said that the Great Synagogue at Alexandria was so extensive, that when the precentors reached specially important parts of the service, flags were raised upon the Almemar as signals to members at the further end of the synagogue, since it was not easy for them to hear what part of the service had been reached.

THE shortest way to do many things is to do one thing at a time.—CECIL.

HE that buys that he does not want, will soon want what he cannot buy.—COLTON.

Said a wag to Rabbi Malbim: "Here is a puzzle for you: When one sees a man of learning (Talmid Chacham) one must rise; on the other hand, when one meets a vicious dog the Talmud recommends to sit down: what is to be done upon seeing the two together?" "You are right, my friend," was the answer, "it is rather puzzling. But in case such as this all we have to do is to follow the practise of the general public. I would suggest, therefore, that you and I should come out for a walk together, and let us see then what the people will do.

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Portion of the Law, Reai, Deuteronomy,
Chapters 11, 12, 13, 14, 15 & 16,
Haphtara, Jeshia, Chapter 54.
Prophets, Hosea, Chapters 6 to 11 inclusive,
Chronicles 8 to 13 inclusive
Thursday, AB 20th & Friday Elul 1st (August 11th & 12th)
first days of the Moon.

Of all the duties, the love of truth, with faith and constancy in it, ranks first and highest. Truth is God. To love God and to love truth are one and the same.—Silvio Pellico.

There is a well-known saying of our sages—"The thoughts about committing a sin are a greater evil than the sin itself." I can offer a good explanation of this strange dictum. When a person is disobedient, this is due to certain accidents connected with the corporal element in his constitution; for man sins only by his animal nature; whereas thinking is a faculty connected with his higher and essential being. A person who thinks sinful thoughts sins, therefore, by means of the nobler portion of his self; just as he, who causes an ignorant slave to work unjustly, commits a lesser wrong than he who forces a free man or a prince to do menial labour. That which forms the true nature of man, with all its properties and powers, should only be employed in suitable work, in endeavouring to join higher beings, and not to sink to the condition of lower creatures.—Moses Maimonides.

The passions are defects or excellencies, only in excess.—Goethe.

"Fear ye not, stand still, and see the salvation of the Lord."

Ex. xiv. 13.

BY FLORENCE WEISBERG.

In fear of death, in agony of soul
The people wail: "O wherefore did we come
"To perish thus? Were there no graves for us
"In Egypt, that ye brought us forth from thence
"To die in wilderness? Did we not say:
"'Let us alone to serve the tyrant's will'?
"Better to live in bitter slavery,
"Than in the hour of freedom and of hope
"To be cut down."
Hush ye be still! Have faith and fear ye not,
Salvation cometh! Ye shall hold your peace,
The Lord will fight for you!
O doubting hearts! would that this faith were ours,
That in Life's battle we might rest secure.
Knowing the issue safe within His hands,
Who in His strength, guideth His children on
Thro' the deep waters, where the floods o'erflow,
To His abode of peace.

THE ALEXANDRIA SYNAGOGUE.

It is said that the Great Synagogue at Alexandria was so extensive, that when the precentors reached specially important parts of the service, flags were raised upon the Almemar as signals to members at the further end of the synagogue, since it was not easy for them to hear what part of the service had been reached.

The shortest way to do many things is to do one thing at a time.—Cecil.

He that buys that he does not want, will soon want what he cannot buy.—Colton.

Said a wag to Rabbi Malbim: "Here is a puzzle for you: When one sees a man of learning (Talmid Chacham) one must rise; on the other hand, when one meets a vicious dog the Talmud recommends to sit down: what is to be done upon seeing the two together?" "You are right, my friend," was the answer, "it is rather puzzling. But in case such as this all we have to do is to follow the practise of the general public. I would suggest, therefore, that you and I should come out for a walk together, and let us see then what the people will do.

THE JEWISH THEOLOGICAL SEMINARY, OF NEW YORK.

A very impressive ceremony was performed in New York on Sunday, the 5th June, the occassion being the conferring of degrees to the graduates of the above Seminary, by Prof. Dr. S. Schechter on Messrs Rudolph I. Coffee, A. B.,; Charles I. Hoffman, M.A. LL.B.,; Gerson B.Levi, A. B., and Elias L. Solomon, A. B. The graduates were vociferously cheered on receiving their diplomas at the hands of the President of the Faculty. Subsequently the title of Doctor of Hebrew Literature was conferred on Mr Lewis N. Dembitz; the honorary degree of Doctor of Divinity on Rabbis H. Pereira Mendes and S. Schulman, of New York. Interesting speeches were delivered by Dr Cyrus Adler, President of the Board of Directors, Professor Dr S. Schechter and Dr Lewis N. Dembitz. The valedictory address was given by Rabbi Charles I. Hoffman, which is as follows:—

When the Roman legions under Titus after a determined assault had finally carried and broken down the outer wall of Antonia, they were amazed and disheartened to discover another entrenchment, upon which they had not reckoned, that still protected Jerusalem from their grasp. While the Temple mount and the desperate valor of the Jewish combatants presented still greater strongholds .hat lay between them and victory, were yet safeguards that bade fair to preserve the citadel from final conquest.

The spiritual forces of Judaism also have been required to erect fortifications to protect it from the bitter and determined assault of adversaries. It has been the duty of the sages in Israel in times of dire distress, when the attacks were most severe, to determine where the great stands should be taken in the defense and maintenance of the faith. This question was considered in those terrible days of the Hadrianic persecution known in Jewish literature. In secret counsel, in the upper chamber of the house of Putsa in Lydda, under the terrible sanction of determining for what martyrdom was to be endured, the sages considered which was the great factor in Judaism: practice or precept, life or learning. Naturally the first thought that leaps impetuously into our minds is that practice is paramount, that deed is above creed. Surely Jewish sages least of all could question this. So, indeed, Rabbi Tarphon at first maintained ma'aseh Gadol, that the act is the great factor in Judaism. It was then that a deeper truth, a profounder wisdom, was disclosed by the master Jewish spirit of his times; it was Rabbi Akibah whose martyrdom was subsequently to seal the sincerity of his contention, who declared with the approval of all the sages, "Learning is the great factor, because learning learns to practice."

The significance of this great precept must be understood in its completeness. It declares not only that life has its spring, its basis, its inspiration in learning, but also assumes that learning can have nothing but life for its objective. A religion that is not based upon knowledge is at best a rootless and necessarily a sterile product; it must needs become a rudderless craft, at the mercy of the winds; it is an easy victim of priestly usurpation, when the will of individual is the sole authority. And a scholarship that has not life for its goal, that does not see in the object of its investigation the spring of authority and the wot of action must needs degenerate into antiquarian research and find its speedy end in the attic of obsolete ideas.

It is this truth that gives the exercises of this day their true and deep significance. Whatever other great objects for the welfare and progress of the Jewish people the Seminary has in view, the rearing of true Rabbis in Israel is the substantial work to which it must direct itself; must be its regular contribution to the sum total of the acquisition of the Jewish community. Through us and through our successors the *Torah she beal pe*, which must always accompany the *Torah she bichtav* will be preserved and disseminated. Through us it must be transmuted into living deeds among the people. It is to the great work that we who have been here so signally honored and upon whom so great a responsibility has been put are to be dedicated. We go forth this day as Rabbis in Israel to convert the solid gold of Jewish scholarship here acquired into current coin of the realm; sow and to plant, to teach and to direct the lives of the people, according to the great precepts of the Torah, the lofty ideals of the prophets, the wisdom and practical discernment of the great sages in Israel. In order to do this we must know what has been deposited and how to interpret the thought of our great literature and the action and progress of our heroic history.

Herein we bear testimony this day to the great service the Seminary has rendered. Primarily and essentially it has helped us to approach our work with love for its precepts, with confidence in its soundness and with zeal to acquire and to spread its truths. The secrets of our faith will not unfold themselves to every wide inquiry. To a Pompey who stalk sword in hand in the temple, even the isolated Holy of Holies display—nothing. But to living discernment the treasures of our faith are disclosed, and their value far surpasses expectation, even their partial acquisition greatly outweighs the toil expended in their pursuit. By its friends and lovers, and not through its foes, are the truths that Israel proclaims to be made known to the world.

The tests of keen analysis and rigid, searching inquiry to which the wisdom of the sages has been subjected has in no wise weakened our admiration of their great achievements. Rather has it equipped us, in our humble way, to carry on their work and to make our own labors, as far as possible, respond to the same precise tests and careful investigation.

We have learned here to reject that pseudo scholarship that is carried away by theories and indulges itself in speculation as dangerous in the scientific as it is in the financial world. Evidence, substantial, true and ample proof for every assertion is the primary condition of the development of a science, as it is for the administration of justice.

Moreover, the ability and the need of going to the sources, of consulting the originals of all our knowledge, has here been impressed upon us. This not only in the interest of accuracy, but also because the source is a pure fountain of inspiration, it is a heart-to-heart talk with persons and things that no second hand information can supply. The dignity and authoritativeness of Jewish scholarship must be preserved if we are to be protected from attack. We must guard our rear from constant assault, and must be able to test the results arrived at by others rather than accept them blindly, even when we may not make the original investigation ourselves.

We know too that a normal Jewish life cannot be lift to caprice, but must be regulated by definite standards and well settled rules which have the authority not of an individual only, but of settled practice and general acceptance.

The rude outlook, these high and noble standards and methods, the Seminary has forcibly impressed upon us who are now to embody them in action and to disseminate them by precept and practice. This is a great achievement that the Seminary has wrought, for which our gratitude is due to all who have contributed to its maintenance from its revered founder, Sabato Morais to the least of its supporters.

Addressing Dr. Schechter, Rabbi Hoffman continued;

But to you, sir, its head, whom we hail as master, teacher and friend, words can but feebly express our deep sense of obligation. You have given us heart and hope. You have raised high the standard of Catholic Israel, and have furnished us a leader who can bring us victories. You have confounded our enemies and shown our great literature and theology in its true beauty and profundity before the world. You have placed this institution upon a high and noble foundation and established standards of scholarship which can never more be obscured or entirely departed from. Through your discoveries and writing you have given us honor abroad and nobility at home. You have surrounded yourself with a band of devoted scholars working in the same spirit that animates you and destined to bring fame to themselves and honor to Judaism. You have shown that a sound Jewish life is not inconsistent with the highest scholarship, the fullest modernity, the most sterling manhood, coping fully with the issues of the day, reaching out with clear discernment and steady hand into the future, but drawing its deepest inspiration from pure Jewish springs of thought and feeling. What higher service can we render you than a life of fidelity to Judaism and of loyal service in the armies of our God? May you live long to carry on the work so nobly, so effectually begun in this land. May God grant you health and strength to lay deep and strong the foundations and erect a structure for our faith that shall endure and shall withstand the blasts of centuries.

ASPECTS OF ZIONISM.

The following have sent in their contributions to the *American Hebrew* anent Dr. S. Schechter's recent views regarding Zionism.

Zionism The Logical Consequence of Jewish History.

I have been requested to give my impressions of Professor Schechter's view of Zionism. The name of the President of the Jewish Theological Seminary of America is, in itself, sufficient to make any of his expressions of opinions interesting and to cause them to be read with attention. Aad as I also knew that he was not an adherent of our National Movement, which, even its adversaries admit, is of historic importance, I was all the more eager to read upon what scientific ground the Professor based his opposition to Zionism.

To my regret, I must admit that I was disappointed, for in his expression of opinion Professor Schechter did not employ those methods to which his reputation and standing are due, namely: a criticism which deals with facts only. Professor Schechter commits the error of considering Zionism a philanthropic movement. In the sense which he takes it, and this is made clear by the fact that he contrasts our movement with the great philanthropists in Jewry, Zionism was not and never will be a Philanthropic Movement, a society for the disbursement of alms. Have we not given the explanation often enough that it should be necessary to repeat the statement to-day? It appeared to as that our principles, our programme, have so often and so distinctly been made public that they would even penetrate the quietest study of the scholar. It seems, however, as the false impressions of Professor Schechter show, that that has not always been the case. We have always taken care not to solve the great national and social character of the Jewish Question by philanthropy and charity—because it cannot be solved in such a manner. We are convinced that this method, which in sociological circles is considered inadequate and antiquated, is only regarded as sufficient by shortsighted people, will, not bring the Jewish Question one step nearer solution. I need not trespass upon the patience of your readers in order to state here the fundamental principles of Zionism. The many Zionists in your country, particularly my esteemed friend Professor Gottheil, have done this so eloquently and thoroughly on so many occasions.

The second utterance of Professor Schechter has also astonished me. Has not the Professor kept his eyes and ears on Jewish affairs during the past few years, that he should say Zionism "can become" a great moral power? Zionism is already a great moral power. The benign influence of which reaches every portion of the world. It has, to give only one instance, strengthened the backbone of and caused the youth of Europe and perhaps also of North America, who have been slowly but steadily withdrawing from Judaism, to return, and thousands—the future of our people—have been made earnest Jews, which they certainly had not been.

In brief, Zionism is a great national movement and a logical consequence of our history. This movement alone has been able to gather the separated portions of our people and to unite them in the mutual task of saving the Jewish people from material and moral decay. We perceive but one way of accomplishing this, viz., the return to the Jewish land. We are convinced that that great historic event for the realization of which we are striving with every means in our power, will be of use and of help even to those Jews, who to-day do not understand us.

This ancient idea of Zionism, as we understand it, appears, however, so new and so strange to the inherited sense of inactive waiting that only because of this can one explain the fact that such a great mind, such a good Jew as Professor Schechter is not yet with heart and soul a Zionist.

Dr. Alexander Marmorek.

Paris, May 10, 1904.

Zionism Develops High Standard of Civilization.

Professor Schechter is right, I think, in saying that assimilation is our greatest danger. Zionism is a movement which opposes assimilation, which would check the disintegrating forces that threaten us, which would strengthen Jewish consciousness, and therefore Zionism is entitled to our support.

We Jews of to-day have to solve many problems. We are faced with the Russian question; we have to decide the best of means of saving our brethren of Eastern Europe from the burden of oppression under which they stagger; we must provide those who emigrate with homes in a land where they will develop their lives on Jewish lines, where the influences surround them will be Jewish. We are faced with equally serious problems in the west, for here we must devise means to inspire the new generation with a deeper Jewish spirit, with greater to Judaism, with a stricter observance of Jewish law, with a keener interest in Jewish affairs, with a proper knowledge of the Hebrew language and of Jewish history and literature, and with greater reverence for the old traditional customs which have helped to prevent us from being absorbed by our neighbours of other faiths. For all these problems Zionism furnishes the solution, for by regaining possession of Palestine we will provide the emigrating Jew of eastern Europe with a home in a land where he will be safe from the danger of assimilation, as well as free from persecution. In that land the Jew would develop the highest standard of civilization, for he would live under Jewish influences. I believe that in the restored Jewish state there would gradually be developed the higher life, the true Jewish life, for which we are striving, and that the example of this model Jewish state would exercise a powerful influence for good on the Jews of other countries. It would arouse in them a pride in Jewish ideals, would tend to counteract the forces of assimilation, and would tend to check desertion from our ranks. For we have seen how Zionism has already reawakened the Jewish spirit in many whom we had regarded as well-nigh lost to us. And having succeeded in doing this in its initial stages how much more will it accomplish as it advances nearer towards the realization of its goal?

The development of a model Jewish community can best be attained in a Jewish state, where Jewish law and Jewish customs would hold full sway, rather than in lands where Judaism is the faith of but a very small minority. To be convinced of this one has but to open ones eyes and see the conditions which prevail around us. Can anyone fail to perceive the strong grounds which these conditions give us for feeling alarm? Surely it would be wiser to direct the stream of Jewish emigration into a country where every influence would tend to preserve the identity of the Jew, rather than into lands where the condition of life tend to assimilate the Jew with the non-Jew.

Nor does this imply the slightest disloyalty to the country in which we live. We are not the less true to our country's flag because we give some thought for the welfare of those who live in other lands. It is a narrow unhealthy patriotism which would limit our sympathies or our labours by geographical boundaries.

The remarkable rapidity with which the Zionist movemen thas grown, the enormous number of its adherents, the enthusiasm of its gatherings, the earnestness which characterize the deliberations of its Congresses, the vigour with which its propaganda has been pushed in every corner of the earth, all go to demonstrate how tremendous a hold the hope of a restored Zion yet has on the Jewish people. It is a hope which is undying. It inspires us to-day as it has inspired us since the days of Titus. Our history has been indissolubly associated with Palestine, our prayers have been poured forth for centuries and centuries for its repossession, and the phenomenal growth of Zionism proves that despite all sophistical arguments to the contrary, the vast majority of the Hebrew people will not ignore their past, will not break the continuity of their history, will not lay aside their splendid traditions, and will certainly not go in for national effacement. As believers in the prophetical writings they will not shut their eyes to the innumerable declarations made by the prophets that Israel will once more be restored to the land of his forefathers.

Clarence I. de Sola,
President of the Federation of
Zionist Societies of Canada.

Lord Lamington, Governor of Bombay in Council, has appointed certain Justices of the Peace to be Honorary Presidency Magistrates for the City of Bombay to constitute three Benches. The following are the Jewish Justices of the Peace appointed:—

For Girgaum: Messrs. S. A. Nathan and Shellim Ezekiel Shellim; Mazagon: Messrs. Sassoon J. David, Joseph Ezekiel and R. H. S. Isaacs; Dadar: The Hon. S. M. Moses and Khan Bahadur Samuel Isaji.

BIRTHS.

PFEIFER.—On the 16th of July, 1904, at 32, Haskell Road, the wife of MR. FABER B. PFEIFER, of a daughter.

DELBOURGO.—At Shanghai, on Saturday, the 16th of July, 1904, MRS. I. E. DELBOURGO. of a son.
European papers please copy.

MARRIAGE

KLOUSNER: SILKISS.—On the 24th of July, at Magen David Synagogue, by Mr S. E. ABRAHAM, MISS JENNY KLOUSNER to Mr. H. M. SILKISS, of No. 8/9 Yuhang Road.

ISRAEL'S MESSENGER.

Shanghai: Friday, 29th July, 1904.—5664

COMFORT YE MY PEOPLE.

THE Jewish religion is a religion of hope and a policy of never to despair. This has been cherished by our ancestors from time immemorial, because, we are always being taught, that the words of God are everlasting and unchangeable. In the midst of tribulations and medieval persecutions, this faith has sustained us and thus enabled us to survive all, the vicissitudes of life. Even up to this day, the Fast of Ab fosters in us a spirit of hopefulness in the Divine will of God. For no sooner is the Ninth of Ab over, then we are taught to look on the bright side of things. The remainder of the month is appositely styled "Comforting Ab" and the first Sabbath which follows the "Black Fast," is universally celebrated as the "Sabbath of Consolation". This is characteristic of the Jewish people. Jewish optimism can never be suppressed. We have an undying and unwavering faith in the inspiring and glowing words of our prophets. Isaiah, speaking in the name of God, says "Comfort ye, comfort ye, my people saith the Lord. Speak ye (comfort) to the heart of Jerusalem and call out unto her, that her time of sorrow is accomplished, that her iniquity is atoned for; for she hath received from the Lord double for all her sins." And further on "Rejoice ye with Jerusalem, and be delighted over her, all ye that love her; be highly glad with her, all ye that mourn for her". Words, such as these, are over kindling in our breast; and no amount of sufferings can quench that glow of flame. To those of our race who are subjected to galling and fierce persecutions in benighted lands, the consolation of the prophet fortify them in their hour of trials. Isaiah's words "Say to the timid of heart Be strong, fear not; behold, your God, (with) vengeance will he come, with God's recompense; it is he who will come and save you," cannot be forgotten and its influence on our race will be of yet far reaching importance. In the month of Ab of each year, the words of our prophets are calculated to strengthen our adherence and trust in that Being, who inspired His chosen messengers to foretell the events that were to follow. The institution of a day of mourning, by our Rabbins, has therefore not been without a lesson to us. Every sincere and earnest Jew will continue to go on cherishing the hope that a day will come when "nations will no more lift up a sword against nation, when they will not hurt nor destroy, when the earth will be filled with the knowledge of the Lord as the waters cover the sea". This doubtless is the Messianic period of which our prophets have given various expressions. It is a day for which every right minded person will long and with these multitudes we earnestly hope and pray that that day shall soon dawn.

Editorial Notes.

THE interest in the Chinese Jews is world-wide. It is not only taken up by their coreligionists but by the enlightened Protestant Christians as well. Dr John Fryer, LL. D, Agassiz Professor of Oriental languages and literature, University of California, is an instance in point. This gentleman, on the eve of his departure to America, has paid us a flying visit and spoke in feeling terms with regard to the fate of the "Orphan Colony." His request to have an interview with those of the Chinese Jews who are with us, was promptly and courteously complied with by Mr S. J. Solomon, the indefatigable Honorary Secretary of the "Society for the rescue of the Chinese Jews."

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DR Fryer has spoken freely with the native Jews in their Chinese dialect, with which he is well conversant, and subjected the latter to a thorough cross-examination. It was suggested to Dr Fryer whether it would be advisable to send one of these native Jews to America to be educated in one of the Jewish colleges, and the idea met with his approval. He however promised to talk the matter over with the Rev. Dr J. Nieto of San Francisco. Dr Fryer when leaving us expressed his great gratification of having been given the privilege to see the native Jews, as his interest in their fate is not of recent growth but of about 40 years' standing. Incidentally we may mention that Dr Fryer has on the 6th Nov. 1902 delivered a very interesting lecture on "the Social and Political Aspects of the Chinese Jews" before the Council of Jewish Women, copies of which Dr Fryer has kindly placed at our disposal.

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WE have received the May number of *The Jewish Home*, an illustrated Magazine for the Jewish Family and School, published in New York, by the well known Firm of Bloch Publishing Co., 738 Broadway. It is a very excellent journal, the contents of which are indeed very scholarly. Its annual subscription is $1. 30 (Gold).

o o o

SABBATH, MY LOVE.

I greet my love with wine and gladsome lay;
Welcome, thrice welcome, joyous Seventh Day!

Six slaves the week days are; I share
With them a round of toil and care,
Yet light the burdens seem, I bear
For thy sweet sake, Sabbath my love!

On Sunday, to the accoustomed task
I go content, nor guerdon ask
Save in thy smile, at length, to bask—
Day blessed of God, Sabbath my love!

Is Monday dull, Tuesday unbright?
Hide sun and stars from Wedriesday's sight?
What need I care, who have thy light,
Orb of my life, Sabbath my love!

The fifth day, joyful tidings ring:
"The morrow shall thy freedom bring!"
At dawn a slave, at eve a king—
God's table waits, Sabbath my love!

On Friday doth my cup o'erflow,
What blissful rest the night shall know
When, in thine arms, my toil and woe
Are all forgot, Sabbath my love!

"Tis dusk. With sudden light, distilled
From one sweet face, the world is filled:
The tumult of my heart is stilled—
For thou art come, Sabbath my love!

Bring fruits and wine and sing a gladsome lay,
Cry "Come in peace, O restful Seventh Day!"

JEHUDA HALEVI.

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IT is gratifying to us to see that the appearance of our paper has been appreciatively reviewed by our foreign contemporaries. Private letters of congratulations have also reached us which tend to show that we have taken a step in the right direction. We cannot allow the opportunity to pass by, of thanking the Rev. A. A. Green, Minister of the Hampstead synagogue, London, for the appreciative manner in which he has written to us with regard to the "*Israel's Messenger*." Our readers, will we feel quite sure, be gratified to learn that we have the assurances of the above reverend gentleman that he will send us his esteemed contributions on various topics of Jewish interest.

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WE have to acknowledge with thanks the receipt of the June issue of the *New Era Illustrated Magazine*, which is being published in New York. It is up to the highest standard and most of the contributions are excellently illustrated. The following are some of the contents "Jews of Copenhagen" by Frank F. Hecquet— Gramer; the "Alliance Israelite Universelle II." by Jacques Bigart; the "Bible and the Jews" by Dr Isidore Singer; A Jewish Painter's Idea of Jesus, by Max Rosenthal; the "Jewish Chautauqua" by Rev Dr Henry Berkoowitz. There are also other most instructive literary reviews. The annual subscription of this excellent Magazine, which is a credit to the race which it represents, is $ 2 (Gold) and is being published by the New Era Illustrated Magazine Company, 38 Park Row.

DWINDLING LIFE

Dwindling Life— what are thy Joys?
To Man's insatiable Desires but worldly Greed:
The Beginning is as the End with as much Noise,
Till the Day comes with the End and thou hast freed
This ignoble creature Man, in Death
As thy last Belonging leaves his Body Breath.
And yet that Breath Goes into another Form
In MAN shape and takes LIFE in such a Worm
Till that too dwindles and decays away,
And Life goes on thus for ever and a day.
The Being is born and then it dies,
The Breath is in it but then it Flies.
And to what END
Does all this Being and Not Being tend?

—ESCHIEL ESDRAS.

At times I feel I could fly,
But Something prevents me from the flee,
Fly on and to the Regions on High,
And set my Soul at Liberty.

Yet I'll wend my way through the Inevitable
And steer through the perils of Fate,
High will I ascend on the pinnacle of Truth
Come what may, however heavy the Weight.

—ESCHIEL ESDRAS.

Dr Herzl's Illness.

We join with our esteemed contemporary the London *Jewish Chronicle* in wishing Dr Herzl a speedy recovery from his recent illness. Our contemporary in its issue of the 17th June writes as follows on the subject:—

"The news of the continued illness of Dr. Herzl will be a matter of the sincerest regret alike to those who oppose as to those who support the movement of which he is the honoured chief. Few personalities in Jewry are as great in many senses of the word as, and no personality is more interesting than, that of the Zionist leader. All who have come in contact with him have learnt to respect him for his sterling earnestness and his unflagging zeal, while even those who have not found themselves in sympathy with his ideas have not failed to recognise his unvarying courtesy and kindliness. This is no small tribute for one who, like Dr. Herzl, has been engaged in a strenuous struggle which has necessarily aroused strong antipathies and ranged against him many political opponents. Nor is it possible to ignore the fact that Dr. Herzl's illness is directly attributable to the wonderful self-sacrifices he has made for the sake of his brethern, and especially those who, unhappily, are oppressed and down-trodden. The effect of his illness, though we trust it may be but a temporary affliction, must be a serious matter for the Zionist movement, for he has ever been its heart, its soul, and its very being. Whether it has been wise of him to concentrate so much of the work of the movement into his own hands, and to bear so much direct and individual responsibility, we will not now discuss. But it occurs to us that with so many loyal, able and devoted followers, the advice of Jethro to Moses is one which those support him should, in the interests of the movement, take seriously into consideration. Jewry has few men of the Herzl standard. It is not right that they should be used up unduly. Doubtless the strain of the dissensions caused by the East African question has been the immediate cause of Dr. Herzl's breakdown, and it is to be hoped that some means may be found, if they have not been found already, for preventing further trouble to him in that direction. Jews everywhere will join in sympathy with Dr. Herzl in his illness and in earnest wishes for his speedy reovery."

Message from Dr Herzl.

On June 5th a Zionist Convention was held at Cleveland O., and about one hundred and eighty delegates attended the session from all parts of the United States. The following message from Dr Theodor Herzl was read, amid great applause:—

Vienna, April 28, 1904.

Worthy Colleagues;

* * * No one has the right to conclude that we have departed from that Basle programme which we have formulated. I was deeply pained to note that it was believed that I had given up Palestine. I endeavored in my closing address at Basle to tranquilize all agitation by repeating our old oath.

East Africa offers not to us a solution of the Jewish problem. The Jewish question remains, and only the lowest amongst the conscious masses, borne down by national and economic conditions, those who would otherwise be lost, would by this plan remain of the house of Israel. There is no political question as complicated as ours. But we have accepted no charity, and our policy is not the policy of philanthropy. A nation does not accept philanthropy, our policy is a national one. As a nation, we have entered into negotiations with the English Government; as a nation, we will continue treating of these affairs. The greatness of the East African question is the circumstance that the Congress is publicly recognized by the greatest territorial power on earth as the representative of the Jews. Our history knows no analogy, and therefore it was right and proper that the Congress came to the decision to send a Commission to collect the material for a practical decision on the issue, so that our people could be properly informed, and that our resolutions might be based upon fact, and not upon phrases. We desire that Zionism shall go forward, that Zionism shall be the representative of the Jewish people. Why do we wish this? Because we believe that to attain a great end, great power is needed. No private organization and no conventicle can yield this force. Only the organization of the people can bring this power, and the medium of creating it, is the Congress.

Shanghai Jewish School.

The following correspondence will be read with interest by our readers, as they tend to show the interest taken in the above Institution:—

"Succoth"
Umarkhadi.
Bombay, 28th June 1904.

Dear Sir,

Seeing the first Annual Report in *"Israel's Messenger"* of the 19th May, I cannot but express my high satisfaction and surprise at the progress the school has made within the short time. I was also glad to read the plausable remarks of the persons that were invited to examine the school. After all I see it is a very good beginning which is chiefly due to the interest taken in it by the managing Committee and by its supporters. I wish the school every success and hope it will prove a great blessing to the Community there.

In conclusion I beg the Committee to accept my very good wishes and a paltry donation of twenty five of my "Child's First Hebrew Book" for its use.

Yours sincerely,
JOSEPH EZEKIEL.

To
E. JONAH Esq.

Shanghai, 19th July 1904.

Dear Sir:

I beg to enclose herein a copy of the letter just received by the English Mail from Mr. Joseph Ezekiel, Ex: Head Master, of the David Sassoon Benevolent Institution, Bombay, which speaks for itself.

Mr. Ezekiel has also sent me 25 copies of "Child's first Hebrew Book" for the school use, which I send you herewith.

Yours faithfully,
E. JONAH.

To
D. E. J. ABRAHAM Esq
President, Shanghai Jewish School
Present.

A Little girl, on being told by her mother that when a child died an angel came and took her up to Heaven, thought deeply for a moment, then said:—

"Ma, if an angel comes asking for me, say I am not in."

"Mamma, teacher whipped a boy to-day for whispering in school"

"Well, that was right."

"But, mamma, he hollered ten times as loud as he whispered."

A Dentist was saved from drowning by a labourer, and from the depths of his grateful heart exclaimed:—

"Noble, brave, gallant man, how shall I reward you? Only come to my house, and I will cheerfully pull every tooth you have in your head, and not charge you a sixpence."

THE ZIONIST MOVEMENT.

Dr. Herzel's illness.

"Israel's Messenger" to be The Official Organ of the Shanghai Zionist Association.

SPECIAL REPORT.

A meeting of the members of the Shanghai Zionist Association was held on Sunday the 24th instant in the rooms of the Jewish School, Mr Edward I. Ezra presiding.

The Chairman said: We have met here to night in order to take a glance at our work towards the furtherance of the object of the Zionist Movement. It is indeed very gratifying to see the continual growth in the number of members of the local Association which tend to show the good and worthy object towards which we are all striving. Every hour that passes, brings the claim of the Zionist Movement to the individual Jew nearer and nearer, and it is no exaggeration to say that were it not for Zionism, the national spirit of the Jew would have remained dormant, until, in course of time, it would have become almost extinct. To day we see around us a revival of Jewish national feeling and a thirst to again be a nation in the land of our inheritance. Our prayer books teem with passages concerning our return to the Holy Land and for nearly 2,000 years the Jew had been praying for his restoration to his ancient country. It is, therefore, a great satisfaction to see that our Movement has taken such a firm root and that the Basle programme, is being advocated everywhere. This is by no means a small achievement; and we need more than anybody else a strong bond of union amongst us, so that our efforts would be a success. The Chairman, in conclusion, made a very strong appeal towards the good object of the Zionist Movement and alluded sympathetically to the recent illnesss of Dr Herzl, and he said he felt sure every one would join him in the earnest hope and prayer in wishing him a speedy recovery to his health. He therefore moved the following resolutions:—

"That this meeting of Shanghai Zionists re-iterates its unswerving loyalty and confidence in their leader Dr Theodor Herzl and his coleagues, in whatever they have hitherto done in the interests of the Zionist Movement, and pledges itself to do everything possible for the furtherance of the interests of Zionism."

"That this meeting takes cognizance of the necessity of addressing a letter to Dr Herzl sympathising with him in his recent illness, wishing him a speedy recovery, and appreciating his past noble action towards the interest of the Movement."

"That a copy of the proceding resolutions be forwarded to Dr Herzl."

Mr N. E. B. Ezra seconded the above which were unanimously carried.

Mr N. E. B. Ezra was the next speaker. He said: It is nearly a year anda half since we have publicly shown our approval and absolute sympathy with the Zionist Movement. Practical help has been rendered by our Association, which is now considered one of the affiliated branches of the English Zionist Federation. It is needless to say, that we are earnestly working for the furtherance of the Zionist ideal, convinced, as we are, in the absolute righteousness of its cause. If ever there was a time when we should act in concert together and make the Zionist Movement—the only panacea for the sufferings of the Jewish race—a success, it is now. To a recent Jewish deputation the Russian Minister gave to understand that they can never hope to be emancipated and to have their position ameliorated as long as they stay in Russia. Russia is willing to see her Jewish subjects emigrating elsewhere. This should convince even the most sceptic observer that it is futile to expect any remedy from the Russian Government towards her Jewish subjects. The appeal of the Zionists should now penetrate to the heart of every individual Jew, who has any feeling of patriotism towards his race. Zionism has succeeded in embracing in its folds the greater part of the Jews all over the world, and it is time that they should all be united on one platform. Every Jew must make up his mind. The time has come when we should indicate by our action that our interest in the Fatherland is not a feeble spark, but that it kindles in our heart of hearts as a warm flame. To demonstrate this feeling we should be Zionists, as Zionism is the beacon light which is steadily showing us the way towards that land which formerly belonged to our ancestors and which, the Bible, the highest of all authorities, has announced in gladsome tidings, shall yet again be ours. We Jews have just commemorated the downfall of our Kingdom in the hands of Titus. If I understand Zionism aright, it is to foster amongst us the National Idea of Israel in the lands of our dispersion, and to keep aglow a feeling of love and longing for the country of Palestine. Recent events had clearly shown to us that the bulk of Jewry have not given up the hope of their restoration to their Holy Land. And now, in conclusion, I desire to say a few words with regard to the Jewish Colonial Trust. This Jewish Bank of Emancipation has been formed for the purpose of being used as a financial instrument of the Zionist Movement. Its capital is £2,000,000 in £1/— shares and unless this sum is raised amongst us, our aim will be handicapped in consequence. I hope therefore that every effort will be made by each and every one of us to buy shares in the concern and thus show another proof that we are in real earnest towards the Zionist Movement and that we are prepared to help ourselves and be again a nation amongst the nations as in the days of old."

Mr. Jacques Blumenfeld referred to the flag which has been unfurled that evening and made some remarks about the desirability of having the word "Zion" in Hebrew embroidered in the "Magen David". Mr. S. Moosa suggested that the day on which the local branch was established should also be embroidered and the suggestions met with the approval of those present. Mr. Blumenfeld in a very eloquent speech dwelt upon all the latest phases of the Zionist Movement and concluded to urge on all those present to enrol the names of all those who have not joined yet, to be a member of the local Association.

After some discussion, Mr. Blumenfeld proposed the following resolution which was seconded by Mr. H. Klatzker and carried *nem con*:

"That the Committee of the Shanghai Zionist Association be hereby empowered to reserve to itself the right of accepting or rejecting anyone offering himself for membership of the Association, who must be duly proposed and seconded; and also of removing the name of any present member whom they may think undesirable to be a member of the local Association."

The proposition of Mr. J. A. B. Ezra "that *Israel's Messenger* be considered as an official organ of the Shanghai Zionist Association," was seconded by the Chairman and carried unanimously.

With votes of thanks to the Committee of the Shanghai Jewish School for their kindness to allow the meeting to take place in the school room, and to the Chair, proposed by Mr. Jacques Blumenfeld and seconded by Mr. M. Myer the meeting terminated.

The following letter has been handed to us for publication:—

Shanghai Zionist Association.

Shanghai, 28th July, 1904-5664.

DR THEODOR HERZL

VIENNA.

Dear Sir.

A meeting of our Association was held on Sunday the 24th instant at which it was unanimously resolved to convey to your goodself the following resolutions:—

"That this meeting of Shanghai Zionists re-iterates its unswerving loyalty and confidence in their leader Dr Herzl and his colleagues, in whatever they have hitherto done in the interests of the Zionist Movement, and pledges itself to do everything possible for the furtherance of the interests of Zionism."

"That this meeting takes cognizance of the necessity of addressing a letter to Dr Herzl sympathising with him in his recent illness, wishing him a speedy recovery, and appreciating his past noble action towards the interest of the Movement."

"That a copy of the preceding resolutions be forwarded to Dr Herzl."

We earnestly hope and pray that a speedy recovery be vouchsafed to your goodself and that your precious life be spared for many years more to come, to reap the harvest which you and all your loyal adherents over the world are sowing for the ultimate salvation of the afflicted Jewish race. Before closing this, we desire to express our profound appreciation and gratitude for the untiring zeal and enthusiasm with which you have endeavoured to promote the object of Zionism within the short period of its existence, and take this opportunity of invoking the aid of the Most High to crown your noble work with success.

With Zion's greetings,

Believe me, Dear Sir,

Your most obedient servant.

EDWARD I. EZRA,

President.

FORMATION OF A NEW BRANCH OF THE ANGLO-JEWISH ASSOCIATION AT TIENTSIN.

We are very pleased to be in a position to state that at a meeting of the Jewish residents held at Tientsin last month it was unanimously resolved to establish a local branch of the Anglo-Jewish Association. Mr M. Linczer was elected president and Mr Harry Naftaly, Honorary Secretary and Treasurer.

We hope that our prosperous coreligionists in Singapore, Rangoon, Penang and Calcutta will see their way to establish such branches at their respective places, and give their generous support to an Association, which has a glorious record of useful and beneficial work on behalf of the persecuted Jews and of diffusing education wherever necessary, especially in the East.

We are authorized to state further that at the instance of Mr E. Jonah, the Honorary Secretary and Treasurer of the local branch of the Anglo-Jewish Association, a coreligionist Mr J. Spunt, of Messrs E. Bavier & Co., Hankow, has collected from his friends the substantial sum of $200/-(Mexican)-This amount we understand will be remitted by Mr. Jonah to the Parent Association next year.

THE MESSIANIC IDEA.

(Concluded)

But whatever these leaders of thought may claim, the great majority of the Jews still associate the return of the Jews to Palestine, under the leadership of a messenger of God, with the Messianic hope. All those pious Jews who believe in a personal Messiah and in the reintroduction of the sacrificial cult, will not relinquish an iota of the many glories of the Messianic aeon as pictured by these lecturers. They believe in the regeneration of the world, but they claim that this will be consequent upon the regeneration of Israel. Cosmopolitanism once held sway, but is no longer the ideal of mankind. Even in its most exalted form it is at variance with human nature as absolute liberty is. While we must constantly strive for it, we can expect to approach it only when we cease to be human. As long as each nation strives to increase its greatness and its influence, even at the expenses of other nations, as long as men are willing to struggle and to die for national glory and national pride, so long will the Jew be looked upon as an alien and so long will he yearn for a return to Palestine and to his own national existence. Messiah will come to the Jew when he rests in peace in his own land and practices the ideals of his religion without disturbance. Messiah will come to the world when Jewish ideals of religion, justice and righteousness will be recognized and accepted by all the children of men.

While it is true that the Jews were always ahead of their time, that their ideals and hope were independent of conditions surrounding them they cannot go so far ahead as to cause their own annihilation, they dare not disregard the prevalent ideas when their own existence depends upon them. The Jews are a nation as long as they are considred so by other nations, and they will be regarded so as long as separate States and governments will assert their individuality. While the universal conception of the Messianic ideal, as explained by modern Reform, has sound Jewish basis, the denial of nationality is an unwarranted assertion, originating at the time when cosmopolitan ideals swayed Europe, and bigotedly adhered to at the present time, when every nation does its best to swallow every other nation and to increase its domination. Thus the two aspects of the Messianic ideal, the national and the universal, are still maintained and adhered to by the great majority of Jews.—Judeans in "The Jewish Exponent."

A CHRISTIAN MIMISTER ON THE PERSECUTION OF THE JEWS IN RUSSIA.

The Rev. W. H. Denovan, vicar of St. Paul's Maidstone, London, preaching on the war, said:—

Every one is astonished at the defeat and humiliation of Russian, and also the sweeping victories of the Japanese. What is the reason? Leading articles in the daily papers, of every shade of political opinion, give a variety of answers. Most people whom we meet are so dazed with the unexpected turn of affairs that they scarcely know what to say. Some put it down to the cleverness of the Japanese, others to the unpreparedness and inefficiency of Russia. All these may be the secondary causes, but is there not a Power behind all this?—the same Power that caused the storm that scattered the Spanish Armada; that brought the First Napoleon down from the very pinnacle of earthly power, by the killing frosts on his retreat from Moscow? But in this instance would the word of God have been true if Russia had not been dealt with by God's direct hand? What has Russia been doing to the Jews? The promise to Abraham was: "I will bless them that bless thee, and him that curseth thee will I curse." Scattered to the winds and dispersed amongst all the countries of the world, as the Jews are, nevertheless they exist to-day a standing and living witness to the truth of the Word of God, who is pledged to fulfil the promises made unto the Jewish Fathers. We believe, therefore, that the disasters to Russia have come because of their persecuting the Jews because it is impossible for God to lie. History shows that every nation which has ill treated this chosen people has been punished. We are told that the destiny of all the nations of the earth is in connection with the Nation of Israel, from whom Christ came. (Deut. xxxii., 8-9):—"For when the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bonds of the people according to the number of the Children of Israel: For the Lord's Portion is His people; Jacob is the lot of His inheritance." None can meddle with the chosen race except at their own peril. It has ever been so in past history, so it will be in the future. Moreover, in Ezekiel 38-39 (Septuagint version), we read of a still greater attack on the Jews by Russia in days to come when they shall be settled in their own land. "Son of man set thy face against Gog, of the land of Magog, the Prince of Rosh, Meshech and Tubal, and prophesy against him." (Ezekiel xxxviii., 2) Here we have the names of three of the sons of Japhet, who, in the early days of the settlement of nations (Gen. x., 2-8) moved off in the direction of what is now called Russia. These three names survive to-day in the well-known terms Russia (Rosh), Moscow (Meshech), and Tobolsk (Tubal).

RUSSIAN JEWS AND THE WAR.

A letter from a Jewish soldier with the Russian Army in the Far East is publised in *Die Welt*. After a description of his journey the writer relates the celebration of Passover. "We did not eat chometz. On arriving at Kharbin, on March 17 (Erev Pesach) at 2 p. m., we had still to eat chometz and did not expect even to see Matzos. Whence could they come? So as not to let the few leisure hours on that day pass uselessly, I took my prayer-book and began reading it devoutly. All at once I heard the voice of our captain calling "Jews, Jews," I jumped up frightened, put the book in my pocket and ran to the captain as fast as I could. But what a pleasent surprise; He gave me a box of Matzos of about 4 pood, remarking that that was for the Jews serving in our company. There were 13 of us, and we thereupon went to look out for a place where we could quietly celebrate Seder. It was impossible to do this in the soldiers' waggon, as our Christian comrades had their bread there everywhere. After much begging, the captain granted us a corner in the horse waggon, gave us hay and straw and we commenced to settle down.

"The boxes served as a table. We covered it with a towel; put matzos and prayer-books on it and then the Seder began. It was a pity that we had no photographer there, who could have reproduced this strange celebration. Some wept, others cried. I myself should have belonged to the former. Next morning we had service with Minyan. After prayers, we began to make our cooking utensils kosher. Owing to the lack of a large kettle in which we could put these utensils, we had to look out for something else. We put three stones in the oven and waited until they become red-hot, then placed them in our teapots and poured water over them. In these pots we prepared our food during Passover. The Seder meal consisted of matzos, tea, sugar, eggs, water, apples, pears, nuts, pistachio, nuts and oranges; altogether 10 courses. At four o'clock in the afternoon we reached Liaoyang, where the Jews of the 23rd Regiment received 30 poods of mâtzos. Thank God; none of us have eaten chometz.

"The want of provisions is very great here. We pay 1 rouble 20 copecks for a pound of tea and 80 copecks for sugar. Brandy is very rare. The usual price is 2 ½ roubles per bottle. It very often happens that there is a complete stoppage of food. For two successive days we have had nothing to ate."

THE PASSING AWAY OF DR THEODOR HERZL, THE GREAT JEWISH ZIONIST LEADER.

A JEWISH STATESMAN
GONE TO ETERNAL REST.

LONDON 5th JULY

HERZL, THE GREAT JEWISH ZIONIST LEADER, IS DEAD.—"STRAITS TIMES" REUTER'S EXTRA SERVICE.

Just as we were going to Press on Wednesday afternoon, Mr. M. J. Nathan, courteously handed in to us the *Straits Times* of the 5th July, which contained the above melancholy news. The members of the Committee of the Shanghai Zionist Association were at once made acquainted with the above sad intelligence, who decided upon sending the following telegram to the English Zionist Federation:—

"EMANCIPIST, LONDON

"Shanghai Zionists deeply regret untimely death Herzl, leader. Prince in Israel fallen. Convey condolence bereaved family."

"EDWARD EZRA PRESIDENT"

In order that the members of the Association as well as the Jewish Public be immediately acquainted with this lamentable fact, the above particulars were handed in to our senior morning contemporary the *North China Daily News* and which were published in its yesterday's issue.

We may add that the message of the Zionists reflects not only their feeling but also that of the entire Jewish Community. It is needless to add that the untimely and unexpected death of Dr. Herzl has come as a great shock and has created a feeling of profound regret and a very deep and sad impression of a very heavy loss.

A special memorial service for the late Dr. Herzl has been arranged for Monday next at 8.30 p.m., and will take place at the Royal Asiatic Hall, to which all are cordially invited to attend. Our next issue will contain a full account of the proposed service and a biographical sketch of the late Dr. Theodor Herzl.

"SMART MORSELS"

The Sense Of Feeling

A gentleman was one day relating to a Quaker a tale of deep distress, and concluded very pathetically by saying, "I could not but feel for him."

"Verily, friend, replied the Quaker, "thow didst right in that thou didst feel for thy neighbour, but didst thou feel in the right place—didst thou feel in thy pocket?"

o o o

The Dandy And His Servant.

"How do I look, Pompey?" said a young dandy to his servant, as he finished dressing.

"Elegant, Sir, you look as bold as a lion."

"Bold as a lion, Pompey! How do you know? You never saw a lion."

"O yes, Sir, I saw one down at Mr. Jenks', in his stable."

"Down at Jenks', Pompey? Why you great fool, Jenks hasn't got a lion; that is a jackass."

"Can't help it, Sir, you look just like him."

o o o

Early Risers.

A man who had but one eye, met, early in the morning, one who had a crooked back, and said to him, "Friend, you are loaded betimes."

"It is early, indeed," replied the other, "for I see you have but one of your windows open.

o o o

Funny Advertisements

"Annual sale now going on. Don't go elsewhere to be cheated—come in here."

"A lady wants to sell here piano, as she is going abroad in a strong iron frame."

"Wanted, experienced nurse for bottled baby."

"To let, furnished apartments suitable for gentleman with folding doors."

Wanted a room, for two gentlemen about 30 feet long and 20 feet broad

"For sale—a pianoforte, the property of a musician with carved legs."

"Mr. Brown, furrier, begs to announce that he will make up gowns, capes &c, for ladies out of their own skin."

"Bulldog for sale; will eat anything, very fond of children."

The Honorary Treasurer of the Shanghai Zionist Association, Mr J. Aaron, desires us to request the members of the Association to pay the amount of their subscriptions to the end of the current year, on presentation of receipts or if possible to send him the amount direct, so that he can be able to take advantage of the present high rate of exchange in remitting the cost of two hundred shekels to the English Zionist Federation, London.

SHANGHAI ZIONIST ASSOCIATION.

NOTICE.

A special memorial service in memory of the late Dr Theodor Herzl, will be held on Monday next, at 8.30 p.m, at the Royal Asiatic Hall, No 1 Museum Road. All are cordially invited to attend.

N. E. B. Ezra,

Honorary Secretary

Shanghai, 29th July, 1904.

NOTICE.

TO CONTRIBUTORS—The Editor will be glad to consider MSS. suitable for "Israel's Messenger." All MSS. must be written on one side of the paper only, and the Editor will not hold himself responsible for the return of any MSS., unless accompanied by a stamped addressed envelope.

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The Manager of *The Israel's Messenger* will be pleased to hear from the subscribers in case of irregularity or non-delivery of the paper and he will take prompt measures to ensure safe delivery of same.

Shanghai Zionist Association.

ZIONIST BUTTONS.

These have now arrived. The cost is $1/- per button. Those desirous of obtaining same are requested to send in their names to the following gentlemen:—

H. FOOX, Esq. (40 Yangtsze-poo Road.)
J. AARON, Esq. (6 Nanking Road.)
or to the Undersigned. As the number is limited early orders should be sent in to avoid disappointment.

N. E. B. EZRA,
Honorary Secretary.

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H. M. BEVIS,
12. m *Manager,*
29th July, 1904.

Vol. I. No. 9

Elul 1st, 5664
Shanghai, August 12, 1904.

Israel's Messenger.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Journal for the Jewish home.

Issued on every alternate Friday. Price, Three Dollars a Year.

"ISRAEL'S MESSENGER"

PUBLISHED EVERY ALTERNATE FRIDAY,

AT 16. PEKING ROAD, SHANGHAI.

Editor: Mr M. MYER. Manager: Mr. E. JONAH

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adverisingg rates are:—

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Rejected MSS. will not be returned unless otherwise requested and stamp sent.

The subscription price is:—

Three mexican dollars, yearly. or
One ,, dollar, quarterly.
Abroad, 4 mexican dollars yearly.

Single copies 25 cents.

Israel's Messenger.

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Vol. I, No 9.

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and Judaism in the East.

OFFICE, 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, 12th August 1904:—Elul 1st 5664

CALENDAR FOR THE FORTNIGHT.

Friday, Elul 1st (August 12th)
Sabbath commences (time of lighting) at 6.20 p.m.
& terminates (August 13th) at 7. 05 p.m.
Portion of the Law Shofttim, Deuteronomy.
Chapter part of 16 to about middle of 21.
Haphtara. Isiah Chapter 51.
Prophets. Hosea, Chapters 12, 13 & 14.
Chronicles 11 chapters 14 to 23 inclusive.

Friday, Elul 8th (August 19th)
Sabbath commences (time of lighting) at 6. 15 p.m
& terminates (August 20th) at 7. 00 p.m.
Portion of the Law, Kee Tosseh, Deuteronomy,
Chapters middle of the 21 to end of 25.
Haphtara, Isiah, Chapter 54..
Prophets, Joel & Amos.
Chronicles 11 Chapters 24, 25 & 26.

The Jews in Japan.

The Shanghai correspondent of the London *Jewish Chronicle* writes in its issue of the 24th June 1904 as follows:

SHANGHAI, 12th May.

The war in the Far East between Russia and Japan has drawn the attention of the Jewish public to their brethren residing in the dominions of the Mikado. In the *Jewish Chronicle* of the 1st June, 1900, there is a short account of the foundation of a synagogue in Kobe, but although the writer of the report was in hopes that the scheme would be carried out it has nevertheless fallen through owing to want of funds. Moreover, the Jews of Kobe hardly number a dozen.

Hitherto, very little was known about a Jewish colony at Nagasaki, and at the present crisis some particulars about the colony, will, I hope, prove not uninteresting to your readers.

More than twenty years ago Jews found their way to Nagasaki, and while Shanghai possesses the largest number of Jews that has ever resided in the Chinese Empire, Nagasaki, which is thirty six hours distant from Shanghai, can claim to rank the same in the flowery land of Japan. To Nagasaki most of the Jews, who were victims of persecution in their native lands, came from all parts of Russia and Roumania. Incidentally, it is not amiss to state that the Russo-Japanese war will be quite an exception to almost all preceding wars, inasmuch as the law of Japan does not permit foreigners to take up arms in her defence; hence the absence of Jews from the services. The Russian Jew, who is sacrificing himself for the honour of his country will, therefore, not run the risk of shedding the blood of his fellow-Jew.

The Jews of Nagasaki have displayed their keen sense of patriotism and loyalty in the present war, by subscribing liberally towards the Red Cross Society, the sympathy of which, it is almost needless to say, is with the side of Japan. No one, I believe, would venture to question their loyalty. Jews are bound to pray for the welfare of the country in which they dwell. It is hardly necessary to state that, about forty years ago, Japan granted full freedom and liberty to all foreigners, irrespective of creed or caste, to observe their religion without let or hindrance. The Jews of Nagasaki——as in all other parts of Japan——are thus allowed to breathe a free air and are not in any way molested or restricted on account of their faith. What a lesson to the so-called "civilised" Russia! Well might it be said that a heathen nation is warring to teach "civilised" Russia a lesson of toleration and righteousness.

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Vol. I, No 9.

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and Judaism in the East.

OFFICE, 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, 12th August 1904:—Elul 1st 5664

CALENDAR FOR THE FORTNIGHT.

Friday, Elul 1st (August 12th)
Sabbath commences (time of lighting) at 6.20 p.m.
& terminates (August 13th) at 7. 05 p.m.
Portion of the Law Shofftim, Deuteronomy,
Chapter part of 16 to about middle of 21.
Haphtara, Isiah Chapter 51.
Prophets, Hosea, Chapters 12, 13 & 14.
Chronicles 11 chapters 14 to 28 inclusive.

Friday, Elul 8th (August 19th)
Sabbath commences (time of lighting) at 6. 15 p.m.
& terminates (August 20th) at 7. 00 p.m.
Portion of the Law, Kee Tesseh, Deuteronomy,
Chapters middle of the 21 to end of 25.
Haphtara, Isiah, Chapter 54.
Prophets, Joel & Amos.
Chronicles 11 Chapters 24, 25 & 26.

The Jews in Japan.

The Shanghai correspondent of the London *Jewish Chronicle* writes in its issue of the 24th June 1904 as follows:—

SHANGHAI, 12th MAY.

The war in the Far East between Russia and Japan has drawn the attention of the Jewish public to their brethren residing in the dominions of the Mikado. In the *Jewish Chronicle* of the 1st June, 1900, there is a short account of the foundation of a synagogue in Kobe, but although the writer of the report was in hopes that the scheme would be carried out it has nevertheless fallen through owing to want of funds. Moreover, the Jews of Kobe hardly number a dozen.

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THE LATE DR THEODOR HERZL.

SPECIAL MEMOIR.

The sad announcement made in the last issue of your paper that the leader of the Zionist Movement—Dr Theodor Herzl—has gone to eternal rest has come as an overwhelming shock to a great many of us. Many of them refused to believe it but when they saw that the rumour was gaining ground and that a telegram has been despatched to the English Zionist Federation, their was no longer further room for doubt. It is no exaggeration to say, that a very sad impression has been created in Jewish circles when the news of the death of Dr Herzl has become an established fact. The fact that only recently the local Association has resolved to show its sympathy in the illness of Dr Herzl, and wishing him a speedy recovery, has deeply intensified the shock and consternation at the sudden departure of the Zionist leader. His death was totally unexpected— and now that he is no more— it is fit that a short—however imperfect and incomplete—account should be placed befor the readers of the *Israel's Messenger* about the career of Dr Herzl in his connection with the Zionist Movement.

Dr Theodor Herzl was born in May 1860 in Budapest and during the year 1897 he was so deeply impressed with the state of Jewry throughout Europe that he wrote his now famous book, called the "Jewish State." As a result of this, he convened a Congress at Basle to which Jews from all portions of the world attended in a council, for the first time in 2,000 years, to discuss the hope and ambition that had glowed incessantly in their hearts since the Babylonian captivity. Dr Herzl was unanimously elected the President of the Zionist Movement, and since that time devoted himself exclusively to the furtherance of that cause. He encouraged his followers to work unceasingly for the re-establishment of the Jewish nation in Palestine, and in order to do so, he asked them to "throw aside all conventionalities and work at all hours and at any task." How Dr Herzl literally fulfilled this duty, how valiantly he behaved since then, how courageously he championed the Zionist cause before the world, I will leave to an abler pen than mine to picture. Suffice it to say that Dr Herzl's death was mainly owing to the fact that he overworked himself and the recent East African affair, especially, told heavily on his health and now alas! we are mourning his loss. Truly, Dr Herzl was a martyr to a true Jewish cause. By his departure a serious gap has been caused in the Zionist world, which none can so ably fill. It can be said without any exaggeration, that "the whole House of Israel bewails the burning which the Lord has kindled."

Dr Herzl's agitation to found a Jewish State was not favorably received throughout Europe and consequently it met with considerable opposition and ridicule. All this he overcame, and today even his opponents are giving him the credit which is rightly due to him. At present his name has become a name to conjure with. One cannot but admire the pluck and tenacity with which he clung to what others regarded as a forlorn hope. He had nothing to gain from Zionism, for the time and energy he sacrificed to the cause could have been profitably used by him in his private work. How he managed to pilot the ship of Zionism— in the face of opposition— has been a marvel to many of us. It is said, that like Moses of old, his heart had overflown with pity for the sufferings of his people. Dr Herzl was a gifted and an eloquent speaker, and to demonstrate this I quote the following heart stirring words from his address at the St Martin's Hall, London, on the 26th June 1899. He said:—

"What is our aim.? We desire to prepare in the ancient fatherland, Palestine, a legally assured home for the Jewish people. This we consider the complete and final solution of the Jewish question. This solution presupposes three things. First, the existence of the Jewish nation. Secondly, the suitability of Palestine for settlement; thirdly the assurance of a legal basis for the resettlement of our people. In the first place, at the time we began our movement we only believed there was a Jewish nation. To-day we know it.

"The existence of Jewry as a nation has been proved in the most definite and conclusive manner possible. We have insittuted on democratic lines a parliament of the Jewish people. The representatives have been in session for two years at Basle at the Zionist Congress. I do not know whether I shall live to see it, but I am fully convinced that many of my hearers will live to witness the realisation of our hopes. We Jews shall yet live in the land of Israel as free men. Whether I shall be there or not is of little account to the cause, but should I be spared to be there, nothing will give me greater joy, no memory will afford me greater delight, than the recollection of the first Basle Congress of 1897. For it was then that this seemingly dead Jewish nation gave its first signs of life renewed, no matter with what trepidation and hope, we listened to the weak breathing and the slow pulsation, we were convinced that our people as a nation yet lived. After that the future can hold no surprise for us. How happy was the moment when as life was ebbing out, we saw the apparently dead give signs of life. That this same once apparently dead one now walks about, eats and drinks and is merry, is comparatively little matter for our wonder. Marvellous was the return to life, the first perceptible beat of the pulse, the first breath. Not to permit this life to again sink into the trance of deathlike sleep was, and is, our duty, and that end is the object that must be kept in view by all faithful Zionist associations throughout the world. From North to South, from East to West well nigh.

From Greenland's icy mountains
To India's coral strand,

There exists thousands of such societies which are bound together by the recognition of the principles of the first Basle Congress. This is the nation— our Nation."

The third Basle Congress was held on the 14th August, 1899 at which pilgrims from all parts of Europe and from the United States have wended their way, again to deliberate on the prospects of their ideal. The concluding address of Dr Herzl runs thus:

"Our appeal for support goes forth to the upright of all creeds and nations. We require no other external help than moral aid. There are Jews enough, who inwardly are of the same mind as ourselves. There are many, however, who hesitate to show this, for they fear that their action will be misconstrued. Whosoever is willing to give us moral help, because he finds that we are engaged on honest work, can prevent misunderstandings about our movement arising in his immediate circle, and the hurling of fresh false accusations as has so often been the case. Otherwise this beneficial movement would be intimidated and fall to pieces. What just man would like this?.

"A people is contending here for its existence, its honor and its freedom. It desires to emerge from darkness into sunshine. The present situation of the Jews tends towards three directions. The first is the apathetic submission to insult and misery. The other is a revolt against a stepmotherly society. Ours is the third way: To soar upwards, to a higher degree of civilisation, to promote the general welfare, to prepare new paths for intercourse among the nations and to seek an awakening for social justice. And just as our beloved poet gave forth songs out of his woes, so do we prepare out of our sufferings progress for mankind whom we serve".

During May 1901, Dr Herzl had the honour to be received in audience by the Sultan. He was accorded a place at the Selamlik in the pavilion reserved for imperial guests, and directly after the service, on Friday, an adjutant requested him to come to the palace, where the Sultan accorded him an audience, which lasted two and a half hours. At the close, His Majesty conferred on him the Grand Cordon of the Order of the Medjidi, one of the highest honours within the gift of the Ottoman Sovereign. After a few days Dr Herzl was again requested to go to Yildiz Kiosk and remained there from morning till evening. Again a third visit was paid by Dr Herzl to Yildiz Kiosk, and before he took his leave, the Sultan presented him with a scarf pin set in brilliants. Dr Herzl wended his way to Paris and from thence to London where he was invited by the Maccabaeans—of which body he was an honorary member— to dinner at the St James' Restaurant. Speeches after dinner were the order of the day, and Dr Herzl remarked that two millions of money were then required to make a "definite step forward", that is a million and a half in addition to the half a million which has already been subscribed to the Jewish Colonial Trust. In conclusion Dr Herzl made the following appeal on that memorable occasion:—

"Nowadays there is no longer a question of raising an army of warrior Maccabaeans, nay, only Maccabaeans of labour-of intellectual and physical labour. And, therefore, I venture to hope that even those amongst you, gentlemen, who were at first not with us, will join us even thus late. For the goal we seek is the fulfilment of the highest destinies of our race."

Mr. Israel Zangwill, the Chairman, on rising to propose the toast "The guest of the evening" has said, in the course of his address, the following about Dr Herzl. "In those brief five years what has he not done? Invented a movement, created a party, floated a Company, held annual meetings of a cosmopolitan Parliament, invaded England, collogued with the German Emperor, and penetrated through those mysterious janissaries that environ the Sultan of Turkey. All this in the intervals of editing journals, writing novels and producing plays.....Dr. Herzl may fail, but he has already written his name on the scroll of Jewish history: the name of one who in an age when his people lay oppressed by injustice and scorn, and undermined by scepticism, and self-contempt, dared to sound a trumpet call of courage and self-reliance."

It is evident that everything that can be done without money, has been accomplished. The next thing is to find out the financial instrument. The readiness of the poor to sacrifice what they have was beyond question. But that was not sufficient, Dr. Herzl therefore wisely issued a manifesto which runs as follows :-

LONDON, JUNE 17, 1901—5661.

A critical moment has arrived in the history of the Jews. Despite every misrepresentation to the contrary, the Sultan of Turkey is a friend of the Jews. Indeed, I say boldly the Jews of the world have no better friend than the ruler of Palestine.

Shall they miss this unprecedented opportunity of laying the ghost of the Jewish question, of ending the tragedy of the wandering Jew?

Will the Jews of America in particular forget, in their own happiness in the glorious land of freedom, how heavy is the bondage of their brethren?

Now or never is the moment for the oppressed Jews of the world to settle themselves in their old historic home.

And how much money is needed for this object, for this great historic and religious enterprise? Not more than the sum at which a hundred paltry commercial Companies are floated, not more than the sum at which I originally fixed the desired capital of the Jewish Colonial Trust in London, only two million pounds. Nay, let the Jews of the world but contribute a million and a-half to the amount already in our coffers—a million and a-half—less than a dollar a head—and this great tragedy of the ages changes it complexion, transforms itself to a drama with a happy ending. A ruined people regenerates itself into regenerating a ruined soil. The desert blossoms as the rose and an ancient race grows young again in the sweet air of liberty and security.

What an opportunity! As my friend Zangwill said at the Maccabean dinner, even as an experiment it is worth trying. The magnates of the race might well give themselves the luxury of the adventure. It is so cheap, and there are so many more foolish ways of wasting their money.

And if the magnates will not do it, then the masses must. The shares of the Jewish Colonial Trust are only one pound each. But whether by the few or the many, whether by Jews or by true Christians, the sum must be raised. It is incredible that it should not be. An indelible stain would be left upon my people; their prayers would become blasphemy. But I will not anticipate so hideous a mockery such treachery to their centuries of sorrow, to their ancestral dreams. Let me rather dwell on the vision of a unanimous people offering to a materialised world the spectacle of a splendid idealism.

TH. HERZL.

After a lapse of some months of activities in the Movement, Dr. Herzl convened a Congress, which was the 5th of its kind, at Basle, on the 23rd of December 1901, at which delegates from every corner of the earth congregated. Writing about him to the London *Jewish Chronicle* the Rev. D. Wasserzug says :—

"Undoubtedly the most striking figure at the Congress was the President himself, whose commanding personality seemed to dwarf every one else into insignificance. He seemed to occupy a position which made the whole world his pedestal, mankind his gazer. With infinite tact, always combining the *suaviter in modo* with the *frotiter in re*, he was the only Chairman who could rule the fiery spirits that thundered and lightened at the Congress. Character, strength, determination, are written in every lineament of his face. His very beard, "which, like the dew that descended upon the mountains of Zion, flows down to the skirt of his garments," contributes to the impressiveness of his appearance. No wonder his personality is so winning and attractive. To his followers he seems wrapped in the invisible halo of his spirit. They divine in him a glory which they cannot see with the eyes of flesh". Dr Herzl's appearance was always greeted everywhere and his Presidential address enthralled his audience on every occasion to the highest pitch.

The great event of the V Zionist Congress was the receipt by Dr. Herzl of a telegram from Yildiz Kiosk to the following effect:—

Yildiz Kiosk

Dr. Theodor Herzl

President of Zionist Congress

Basle.

"I have placed at the foot of the Throne the Address of Homage from the Congress contained in your telegram, and by order of His Majesty I hasten to express to you his high Imperial satisfaction.

Ibrahim.

When the Congress closed its deliberations, Dr. Herzl expressed his high satisfaction of their efforts and it is no exaggeration to say, that the end had demostrated not only the confidence in Dr. Herzl by all the delegates, but also the tactfulness and conciliatory spirit which made him a unique figure in Jewry. For over 100 hours he had held the Congress in order, and unquestionably carried the move considerably forward.

On the 22nd July 1902 Dr Herzl travelled to Constantinople having received a telegraphic invitation from His Majesty the Sultan. He was treated with the greatest distinction and throughout his stay was the guest of the Sultan. On the Turkish side, the negotiations were conducted by His Highness the Grand Vizier, Said Pasha, as also by their Excellencies, the first Secretary of the Sultan, Tahsin Bey, the Principal Master of the Ceremonies and Dragoman of the Imperial Divin, Ibrahim Bey, and the Chamberlain of the Sultan, Arif Bey.

Dr Herzl had two long conferences with the Grand Vizier, and every day, in the Yildiz Kiosk, conversations with the representatives of the Sultan. Dr Herzl elaborated for the Sultan a number of exposés in the French language, and had these translated into Turkish by his own translator, whereupon they were laid before His Majesty. In these exposés, Dr Herzl set forth the standpoint of the Zionists, and formulated the conditions of Jewish settlement in a self—contained part of Palestine and in other parts of Asia Minor, on the basis of a Charter.

The proposals were considered from the Turkish standpoint. The concession, which His Majesty expressed himself ready to make for a Jewish settlement, could not be considered adequate by the leader of the Zionist Movement. The negotiations have thus been fruitless but the relations have in no way been broken off. When leaving, His Majesty assured Dr Herzl of his esteem and sympathy. Dr Herzl was in no way daunted by the result of his negotiation with the Sultan. He declared that the advantages which a regular and legally guaranteed settlement of Jews offer according to our programme, will be recognised by the Turkish Goverment to their full extent. He felt absolutely convinced that the realisation of his ambition will be accomplished sooner or later. The massacre of the Jews at Kishineff, last year has given further impetus to Zionists all the world over to propagate the ideals of Zionism— as the only panacea for the sufferings of the Jewish race. During August 1903—just before the VI Zionist Congress—Dr Herzl left Vienna for Russia, owing to the prohibition by the Russian Government to allow Zionists to preach Zionism. As a result of an interview with the late Von Plehve, Dr Herzl has recived his assurances that "so far as Zionism considered in the desire to create an inedependent state in Palestine, and offered the prospect of organising the emigration from Russia of a certain number of her Jewish subjects, the Russian Government would be very favourable to it." Next we see Dr Herzl bringing forward at the VI Zionist Congress the magnanimous offer of Great Britain, in East Africa the result of the deliberations of which is too well known to need any recapitulation. During the early part of this year, Dr Herzl has visited the King of Italy as well as Pope Pius X, both of whom expressed their sympathy with his Movement.

It is time that I must now come to a close. The above is not a complete biography of the late Dr Herzl; it would take volumes to make it so. Readers of the *Israel's Messenger* have been supplied, however, with a succinct account of the useful and full of self-sacrificing labour of the Zionist leader on behalf of his race. In an interview with a well known Hebrew journalist last year, Dr Herzl gave him to understand that he has directed in his will that whenever he is summoned from the scene of his labour here, his remains should be buried in the land of our forefathers. Alas! how soon has this come to follow. Well might we sigh at the loss we have sustained at his death. Well says Job, "Man, born of woman, is short of days and full of vexation. Like a blossom he cometh forth, and is cut off; he flieth away like the shadow, and remaineth not." We realise this often too painfully. We can hardly realise at present the irreparable loss which the Zionist Movement has suffered by the death of its leader. If none of us can equal his leadership, we can at least have the inspiration of a very useful, noble and good life. And now, departed brother Zionist, rest in peace! Our hearts are too sad to think that thou art no more. "O God, Thou hast made us in Thy Likeness, and unquiet is the heart of man until it finds rest in Thee."

N. E. B. EZRA.

ANGLO-JEWISH ASSOCIATION.

The following letter may appear interesting to those who have the welfare of the above Association at heart:—

Shanghai, August 5th, 1904.

Dear Sir:

I have to thank you sincerely for the trouble you have taken to collect donations from your friends at Hankow, during your recent stay there, and also for the cheque you handed me for the total amount of ($200) Dollars two hundred, so collected. I observe from the list that you have generously headed it with a good round sum. Please find enclosed official receipt for the amount.

Some time ago I wrote to Mr. Duparc, the Secretary of the Association in London, and alluded at some length to your kind offer to enlist subscribers, and am now also going to write to him of the splendid result of your trouble. I am sure the London Committee will greatly appreciate your disinterested labour and the warm interest you have manifested in this good cause. I hope others will also follow your example. With renewed thanks,

I remain,

Yours faithfully,

E. JONAH.

Hon. Sec. & Treas.

To

J. SEUNT Esquire,

Present.

NOTICE.

TO CONTRIBUTORS—The Editor will be glad to consider MSS. suitable for "ISRAEL'S MESSENGER." All MSS. must be written on one side of the paper only, and the Editor will not hold himself responsible for the return of any MSS., unless accompanied by a stamped addressed envelope.

TO SUBSCRIBERS.- "ISRAEL'S MESSENGER." will be mailed, post free, to any part of the world for $ 4.00 per annum, payable in advance

THE LATE DR THEODOR HERZL

FOUNDER AND LEADER OF THE ZIONIST MOVEMENT.

Special Memorial Service in memory of Dr HERZL, held at the Royal Asiatic Society's Hall, on Monday, 1st August 1904, under the Auspices of The Shanghai Zionist Association.

Ceremony Very Impressive.

COMPLETE REPORT.

As we announced in our last issue, the lamentable demise of Theodor Herzl was received here with genuine regret. Soon after the despatch of the telegram by the Shanghai Zionist Association, to which we last referred, a Committee meeting of the Association was held on Thursday noon the 28th ultimo., when it was decided to hold a special service in memory of Dr Herzl. The Committee have shown their thoughtfulness and sympathy in the matter by the decision they arrived at. The proposed memorial service was open to the public as advertised in all the local papers. The local Secretary of the Zionist Association has also circulated the following official notice to the members:-

Shanghai Zionist Association
Shanghai 29th July, 1904.

Dear Sir and Brother Zionist,

In consequence of the lamentable death of our great leader Dr Theodor Herzl (of blessed memory,) the Committee has arranged a special service on Monday next, at 8.45 P.M., at the Royal Asiatic Hall, No. 1 Museum Road. Your attendance is earnestly requested.

Yours faithfully and fraternally.
N. E. B. Ezra,
Honorary Secretary.

The service was advertised for 8.45 P.M., but before that time there was a large attendance of both Zionists andnon-Zionists, as well as some prominent Christian sympathisers.

The wall in front of the audience was decorated with the blue and white Zionist flag (lately imported from New York) the Magen David (shield of David) in the centre of which was draped in black. As the local Association is affiliated with the England Zionist Federation, London, two British flags was hung on each side of the Zionist flag, while another Union Jack was placed above it. The table on the platform was also covered by the British flag. Right in the centre and just under the Zionist flag, Mr Edward I. Ezra, President of the local Association, took the Chair, who was supported on his right by Mr H. Gensburger, the Vice-President, and on his left by Mr N. E. B. Ezra, the local Secretary. Mr S. Moosa occupied a chair on the right end of the table and Rev. Frank Rawlinson one on the left.

The president opened the meeting with the following address delivered with his well known eloquence and which stirred the audience to a high pitch. He was frequently and loudly applauded. He said:—

Ladies and Gentlemen:— We have assembled here this evening to do honour to the memory of a man who has done much for the Jewish people. We have met to pass no conventional tributes to the memory of the late Dr. Herzl, but to place on record our regard and esteem for one who worked with untiring energy for the sake of his brethren.

By meeting together this evening in such large numbers we find the only satisfaction that life could take from death, and by expressing our deep sorrow that a life full of promise should be so suddenly cut off, we feel compensated for our loss in the hope that we might from the story of such a truly noble career become truer, better, and nobler ourselves. Brother Zionists, it is with sorrow I have to inform you that our founder, leader, master, and friend, Dr. Theodor Herzl, has passed away, after an illness of less than two months. We only met a few days ago to pass a resolution reiterating our unswerving loyalty to our leader, sympathising with him in his recent illness and wishing him a speedy recovery. When we did so, we did not then know that our honoured chief had already passed away. When the news reached us that the end had come, it was received by the entire Jewish community of Shanghai with consternation, coupled with the deep regret that it was not permitted our leader to complete that work which he had so well begun.

THE LATE DR THEODOR HERZL

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His life now became one of unceasing labour and effort. His supporters, at first few in number, worked night and day and Herzl inspired them with courage to continue their labours. In 1897 he planned the first Zionist Congress. Deputations of Jews from all cities in the world met at Basle, Switzerland. He was elected President and his personal influence was such that he hypnotised all with his addresses, plans, ideals, and aims throughout all the meetings. The people of Basle showed their respect for the Jewish Parliament by illuminating and decorating the town in their honour and the City Hall was placed at the disposal of the Congress. Since then every year has witnessed a Congress at Basle. In 1898 Dr. Herzl began a series of diplomatic interviews. He was received by Emperor William of Germany on many occasions. When the Emperor visited Jerusalem, Herzl at the head of a deputation was granted a special audience. He attended the Peace Conference at The Hague and was received by nearly all the attending statesman. In May 1901 he was for the first time openly received by the Sultan of Turkey, and on numerous occasions has been summoned on Zionist business by him. He won the personal esteem of both Emperor and Sultan and has on numerous occasions been decorated by the latter. In 1902-3 he was invited to give evidence before the Royal Commission on Alien Immigration, London, and as a result he come in close touch with the members of the British Government, particularly so with Mr. Joseph Chamberlain, who negotiated with him for a settlement of Jews in Southern Palestine. On the failure of this scheme he was offered by the British Government a large tract of land in East Africa, of both which more anon.

The Zionist movement being threatened in Russia he visited St. Petersburg, was received by De Witte and von Plehve, the latter of whom placed on record the then favourable views of the Russian Government towards the Zionist movement. Thus we see that Herzl held his place as representative leader of the Jewish people all over the the world, not only because of the scheme and idea he represented which have always moved the Jewish people, but also because of his wonderful self-sacrifices for the sake of his brethren, as well as for his own personal qualities. Now what are the immediate aims of Zionism? What has Dr. Herzl attempted? And what has been accomplished for the Jewish race? Zionism is a movement which voices the feeling that has pervaded the Jewish people since the dispersion, the desire for the re-establishment of the Jews in their ancient Fatherland. The modern movement is endeavouring to replace remote yearnings by organised efforts.

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It is unnecessary to go into the reasons for this; that they exist is sufficient for my purpose. Then comes the question where will the Jew go? Dr. Herzl answers by stating that historically and positively the Jews are a nation, and only by treating them as a nation, can the Jewish question be solved.

As Medecai says of our nationalism in George Eliots' "Daniel Deronda," "who shall say the fountain of their life is dried up? That they shall ever cease to be a nation? Who shall say it? Not he who feels the life of his people stirring within his own. Our nation has struggled to maintain in the words of the prayer book, 'One God one people."

This is no empty sentiment. The cry of thousands upon thousands of persecuted Jews to-day is that they may be allowed to posses some territory where they may live in peace, free, and unmolested. Is this possible? Yes, says Dr. Herzl and he organizes what is known as the Zionist Movement. The first Zionist Congress held in Basle in 1897 gave to the Jews an organic centre, it revived the unity of our people and brought before us all the long past, showing clearly that our national feelings were still stirred by the love of Palestine. Thus the first Congress formulated the following programme.

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4.—To obtain the sanction of Governments to the carrying out of the objects of Zionism.

Thus the Congress proceeded upon its set plan. It designed the first basis of unity, it planned the method for future organisation, and publicly showed Europe the desire of a great people. This council of the Jewish nation soon after appointed the financial instrument which should help in carrying out the object of the movement, viz, the "Jewish Colonial Trust" with a capital of £2,000,000.

Our annual Congress is now an established fact. From a small handful of representatives it has grown steadily, until it is now what Dr. Herzl intended it to be, the Jewish parliament. One hundred and fifty attended the first gathering in August 1897. In 1903 more than eleven hundred were elected, of whom seven hundred found their way to the friendly city on the Rhine. Jewish opponents of Zionism have accused Zionists of being unpatriotic to their respective adopted countries. This charge of want of patriotism shows sheer wantonness of spirit. It is only when we think of Colonel Goldsmid's "Shall I love my father less, because I love my mother more?" that we can understand there can be a harmonious, natural affinity between our respect to the Union Jack and our resolve to stand by our blue and white shield of David. (Applause). Over two thousand Zionists were engaged on the British side in the war with South Africa. (Cheers.) We should all be willing to repeat this a hundred times over, if England required it. (Loud applause.) That is the reason why

THE LATE DR THEODOR HERZL

FOUNDER AND LEADER OF THE ZIONIST MOVEMENT.

Special Memorial Service in memory of Dr HERZL, held at the Royal Asiatic Society's Hall, on Monday, 1st August 1904, under the Auspices of The Shanghai Zionist Association.

Ceremony Very Impressive.

COMPLETE REPORT.

As we announced in our last issue, the lamentable demise of Theodor Herzl was received here with genuine regret. Soon after the despatch of the telegram by the Shanghai Zionist Association, to which we last referred, a Committee meeting of the Association was held on Thursday noon the 28th ultimo., when it was decided to hold a special service in memory of Dr Herzl. The Committee have shown their thoughtfulness and sympathy in the matter by the decision they arrived at. The proposed memorial service was open to the public as advertised in all the local papers. The local Secretary of the Zionist Association has also circulated the following official notice to the members:—

Shanghai Zionist Association
Shanghai 29th July, 1904.

Dear Sir and Brother Zionist,

In consequence of the lamentable death of our great leader Dr Theodor Herzl (of blessed memory,) the Committee has arranged a special service on Monday next, at 8.45 P.M., at the Royal Asiatic Hall, No. 1 Museum Road. Your attendance is earnestly requested.

Yours faithfully and fraternally,
N. E. B. Ezra,
Honorary Secretary.

The service was advertised for 8.45 P.M., but before that time there was a large attendance of both Zionists and non-Zionists, as well as some prominent Christian sympathisers.

The wall in front of the audience was decorated with the blue and white Zionist flag (lately imported from New York) the Magen David (shield of David) in the centre of which was draped in black. As the local Association is affiliated with the England Zionist Federation, London, two British flags was hung on each side of the Zionist flag, while another Union Jack was placed above it. The table on the platform was also covered by the British flag. Right in the centre and just under the Zionist flag, Mr Edward I. Ezra, President of the local Association, took the Chair, who was supported on his right by Mr H. Gensburger, the Vice-President, and on his left by Mr N. E. B. Ezra, the local Secretary. Mr S. Moosa occupied a chair on the right end of the table and Rev. Frank Rawlinson one on the left.

The president opened the meeting with the following address delivered with his well known eloquence and which stirred the audience to a high pitch. He was frequently and loudly applauded. He said:—

Ladies and Gentlemen:— We have assembled here this evening to do honour to the memory of a man who has done much for the Jewish people. We have met to pass no conventional tributes to the memory of the late Dr. Herzl, but to place on record our regard and esteem for one who worked with untiring energy for the sake of his brethren.

By meeting together this evening in such large numbers we find the only satisfaction that life could take from death, and by expressing our deep sorrow that a life full of promise should be so suddenly cut off, we feel compensated for our loss in the hope that we might from the story of such a truly noble career become truer, better, and nobler ourselves. Brother Zionists, it is with sorrow I have to inform you that our founder, leader, master, and friend, Dr. Theodor Herzl, has passed away, after an illness of less than two months. We only met a few days ago to pass a resolution reiterating our unswerving loyalty to our leader, sympathising with him in his recent illness and wishing him a speedy recovery. When we did so, we did not then know that our honoured chief had already passed away. When the news reached us that the end had come, it was received by the entire Jewish community of Shanghai with consternation, coupled with the deep regret that it was not permitted our leader to complete that work which he had so well begun.

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above our own banner, we of the English Zionist Federation, usually drape the good old Union Jack. The British flag is a symbol to us of freedom, equality, and justice. May it ever remain so.

The sixth Zionist Congress held in August last stands out head and shoulders above its predecessors. The intelligence was conveyed to the Jewish Parliament that the British Government having failed to procure the Zionists a Jewish Settlement in the Sinai peninsula, owing to the impossibility of sufficiently watering the Pelusian plain, offered by way of substitute another territory in East Africa for the purpose of Jewish colonisation. Thus Dr. Herzl's endeavours were not wasted, for the greatest nation in the world had come forward to assist. True, East Africa was not Palestine, but it was a step in the right direction, for the British Government was willing to allow on the proposed settlement, Jewish local government under British suzerain control. The Congress passed a resolution thanking the British Government for its magnanimous offer and approved of the formation of a commission to report on the proposed colony. Thus the matter stands at present. The commission was to have started next month, but Divine Providence has called from amongst us, in the midst of his labours, the noble man who has already done so much for Israel. He has revived our old spirit, he has made us remember we are an old historic nation, as good as any other people on the face of the earth.

As Max Nordau has well said, with diminishing exceptions we have been pursued with hate, disfavour, and distrust. Here we are explicitly denied the most elementary human rights. There they are granted on paper but for the most part withheld in practice. We refuse to live any longer under these conditions. We cannot compel men's love, but we can demand justice because we are God's creatures. We are not pariahs and do not wish to be handled as such. We want to be Palestine citizens with full privileges, with the generally recognised historical rights of original inhabitants, and we ask the Governments to help us attain this goal. This in short is the end and aim of Zionism. It may be only an ideal, we will strive for it nevertheless. Every honest effort will be good, and Dr. Herzl's labours of the last few years have put new life in us. Carlyle has observed that the history of the world is in the main the history of its great men. That this is a profound statement goes without saying, and a study of history always brings to our notice the fact that the development of any people takes its colour from the dominating influence of its leaders. The story of a really noble life is always full of interest and the life of Theodor Herzl is no exception to the rule. It is not given to every man to date an epoch for himself and bring hope to thousand of homes. Through his efforts we now make common cause, not against the world but for our poor selves. A down-trodden race is lifted, thousands turn now as of old towards Zion, towards the East whence cometh the dawn. But life and death must take its course and sooner or later we must bid farewell to our dearest friends, and to the sorrow of all whom his endeavours had taught to love and revere our leader passed quietly away on the 4th July last. My dear friends, when we have done our work on earth, our work of duty, love and labour like the silk-worm that spins its little cocoon and dies, we too must make our exit and vanish from the stage. And so Theodor Herzl left us, leaving behind him the record of a life of virtue, high principle and sterling honesty of purpose commanding the voluntary homage of mankind. And I say to you Brother Zionists in the words of John Ruskin, "Shoulder to shoulder, right hand to right hand among yourselves, and no wrong hand to anybody else and you'll win the world yet."

Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait.

(Loud applause.)

The chairman then called upon Mr S. Moosa to read the following elegy in Hebrew specially composed for the occasion by Mr A. E. Abraham, the audience showing their respect by standing up.

מספד יר נגיע . יקול ילולה נשמיע . על לא טוגה המוגיעה . כי
קול נשמע ונגיון . איך שודדנו לגדנו . כלי חמדה כלולה דורדת סיוקת
אם חלמיס נכלה ין שמיס . ותאכל נקנה המתנה . איש ינבאר עצמיס..
אר יגדול נכל נישראל . ראש חנרת ציונים . תיאודור הרצאל . על
זה אסכדה ואלילה . ציון נמרד תנכה . ורוגשלים תתן קולה . נדאנגן
נכם וכליון עניס . לנגר זה רבו כל ידים . אוי נחלה אמרה טנרייה
כי אנדה כלי חמודתה . מדוע נסקף אנירנו . רוח ענרה נו ואנגנו:
נמת אמת יאחרן תנוח . איכה נסיית הרעה . נמד עורם על עצמס
איך היה לאין . ויחמוד כל עין . מעוקר חנרון עויק הנכה הנה
נחיתתו תנך השמש נלאתו . זה האים הרעים האחן . מקניל ויוולכות
לעזרת עחו . ולעזר נחלת אנותיו . עודינו נאנו נקטף . אדם להבל
דומה . רוח הולך ולא ישוב . אוי לדור שכך עלה נייניו . ותהי זאת
נחוותינו . כל העם עוניס אחריו ותתלחידיו של הלל . אשרי שזה כעל
יאשרי שזה יסד חנרת הציוניס . ותהי מנוחתו כנוד נגוה הכריון . יהר
נלע המות לנצח ומוקה אדני יהוה דמעה ומעל כל פניס וכרו ועלו
מושעים נהר ציון וכל עם הקהל יזכו נמחמת ציון נגלה :

Mr A. Gensburger then read the Hashkaba, followed by Kadish, after which Mr N. E. B. Ezra, read impressively the following

PRAYER

O Eternal, our God who art the sole God in heaven and on earth. Thou art our refuge and strength, a very pleasant help in trouble. With deep sorrow and saddened hearts, we approach Thee, to give into Thy holy keeping the soul of our endeared Zionist leader, Theodor Herzl, who hath been gathered unto his people. It hath pleased Thee, O our Heavenly Father, to give Thy beloved sleep; to take him from us. Remember, O Lord, the righteous deeds of his short and useful life on earth, his loving devotion to his people and forget not his unselfish burden, borne with remarkable heroism for the sake of Thy children in exile. May his memory be for a blessing unto all of us, that he may ever live enshrined in our hearts, that we may be inspired by his example. Look mercifully upon us at the present crisis of our history and shield and protect us from any kind of danger. Unto Thy hands we commend the spirit of our departed brother. Comfort those who mourn his loss and pour the balm of healing unto their wounded hearts. Speed the dawn of that "Divine far off event towards which the whole creation moves," when Thy Fatherhood in Heaven and the brotherhood of men upon earth, shall be universally established so that it cannot be moved. Do this, O God, for the sake of Thy holy name, so that all mankind shall acknowledge Thee as One God who created the Heaven and Earth by Thy commands. Let this be Thy will. Amen.

The Chairman then introduced the Rev. Frank Rawlinson in a few well chosen words referring to the lecture which that gentleman had given on a previous occasion on "The Problem of the Jew" which was so much appreciated by the members. Rev. Rawlinson, on rising, was received with cheers. He gave a heart stirring extempore address which thrilled the audience and which was a master piece of eloquence. We give the following full text of the address:—

"Broken Ranks".

Mr. President, Ladies and Gentlemen:—In the Forest Hills Cemetery, Boston, U. S. A. is an allegorical group in bronze by the sculptor French. The title given to it is, "Death and the Sculptor." A youth is engaged in chiseling out the figure of a couching Sphinx. His left arm is extended full length to place the chisel in a suitable position for cutting. His right arm is drawn back to drive the mallet home. On the other side is a winged female figure with face almost shrouded from view. Her left arm is also outstreched and her fingers slipped under the hand that holds the chisel. The arm that is ready to wield the mallet has dropped a little. The youth is looking round to question this interruption to his work. But though his task is not finished the call has come to stop. Though his life is young he must cease from labor. The Sphinx suggests the question that has often throbbed through human hearts," Why must this be?."

This is not simply a sculptor's dream: an artist's imagination! It is a sad fact of life. The ranks of life are being continually broken. The messenger who comes to escort man into the next world seems not to care whether those to whom he comes are in the height of physical and mental power or in the gutter of mental and moral weakness. Indeed sometimes the worthy ones of earth seem, like officers on a battlefield, more ready marks for death's sharp-shooting. It saddens us to think of the plans unrealized: the ideals unfulfilled: the chisels rusting because those who wielded them are gone.

The service of this evening is held because there has been a sudden break in the ranks of Zionism. It is comforting to think that there is much more left than memory. Dr. Theodor Herzl has ceased at a time when his powers seemed to be at their height, at an hour when he seemed to be most needed. Suddenly he has passed from under the great responsibilities that weighed him down. You may be wondering who will be the next to get under them! At a moment when more than one great nation is interested in what he proposed to do, when the progress of another just awakened depended upon him, he has become still. He was busily engaged in carving out the destiny of a nation. Great ideals had siezed hold of him. These he was strenuously seeking to put into tangible form. He was at the head of a stupendous enterprise. He occupied the most important place in a nation's awakening: a part that he seemed to fill better than any one else. But where there was the sound of great activity there has come silence— such a silence as settles down over a factory when at the hour of closing the engineer turns off the power that moves the whirring machinery. Over the hearts of those who confided great interests to Dr. Herzl, has come the sorrow of a great loss. As yet only the gap is visible! We too have to repeat the world old question, "What was the need of this?." Dr. Herzl's passing reminds us of the end of Cavour—the regenerator of Italy. Just as he saw his country getting back its rightful position among the nations, and realized the vast work yet to be done in order to remove the scars of misrule and the furrows of disaster— he died! Died when his work was half done; died with his life motive on his lips, "A free church in a free state."

We have met in a memorial service. What is it we propose to do? Simply to eulogize? A worthy man has no need of our eulogy; an unworthy man does not deserve it! We are apt to spend too much time in praising each other and not enough in emulation. After all the greatest eulogy a man can have, is for those left in the ranks to try to put his ideas in execution; to follow him! The leader has gone but the cause remains. The hand that held the tiller has gone to rest but there are troubled seas ahead. It were better if possible to gain at this time some inspiration that shall make those left put more into the cause for which Dr. Herzl stood.

Tho' I am an outsider I am not an unsympathizer and as I have looked at this life and its work there has been borne upon me an impression of the stupendous task Dr. Herzl was working on. This has led me to ask my self three questions, "What was his aim,?" "What did he accomplish?" and, "What will become of Zionism." These three questions we will briefly consider further.

First then, "What was Dr. Herzl's aim." His plans affected the world; for the people he dealt with are found in every country. He proposed to bring into prominence a scattered and long hidden nation. He first opened up his scheme to about thirty people; when he left it millions had espoused it and a large part of the thinking portion of the world was considering it.

He sought to lift his people up. He strove to raise them above the position of tolerated guests to a dignity fitting their numbers and powers. He aimed to undo in one lifetime what centuries had done. Seeing that the people and their ancient country were linked together indissolubly he also aimed to recover a long lost land. In this he strove for something without a precedent outside the history of his own country. The Hebrew people had gone from Egypt to gain a country; they had returned from Babylon to recover a country. But Dr. Herzl proposed to gather his people from every country in the world— a portion of them at least— and bring them and their land together. He believed that it is still possible for his people to make history in Palestine.

Dr. Herzl not only aimed high and far he also aimed to better present conditions before getting all that his heart desired. He was not an idle dreamer who only saw the fulfilment of ideals and failed to see the need and suffering at his feet. He aimed to do something to better his people right away. It was this that led him to listen to the proposition to settle Jews in Southern Palestine and later in East Africa. He felt that some thing needed to be done at once while the greater things were being worked out. He saw like a statesman: he planned like a diplomat he acted like a philanthropist-a true lover of his fellow-men! The task he set himself was more stupendous than that of Moses; more comprehensive than that of Solomon; more difficult than that of Ezra. All this he proposed to do without using munitions of war or arguments of force!

Having reminded ourselves that Dr. Herzl aimed high it is fitting now to ask of all that he wanted what did he really accomplish? It is no dishonor to him to admit that the goal he aimed at was not reached during his life. In his will he left instructions for his body to be carried to the land of his fathers but like Moses he did not see his people there. He knocked long and hard at the door that led to his peoples' freedom but he did not live to see it open though he did get favorable response from within. If he did not get all he aimed at neither did he fail!! He did some things that were worth his life and effort.

He woke the Jewish people up to realize their destiny He got beneath an apathy born of centuries of suffering that had well nigh stiffled their ancient yearnings. Over many of their hearts had stealthily come a love for their foster-countries that had dimmed love for their own. In spite of the indifference of some and the callousness of others he made them see that they were made to be more than tolerated traders or despised parasites! It is not given to every man to wake a nation up! Dr. Herzl did it!!

He did not, however, simply arouse he planned. He did not simply stir up sentiment, he organized The organization he perfected is a master piece of its kind. For long years prayer had gone up for a return to the land of their birth. Dr. Herzl started the Jewish people to work answering their own prayers. This he accomplished in spite of their scattered condition, in spite of their different tongues; in spite of their differant attitudes on religion. His district was the world; his followers must be brought

together though they could not talk together. Many of them had grown indifferent about the ancient faith of their fathers.

Others seem to have gone to the verge of superstition. In spite of these tremendous obstacles Dr. Herzl gathered together an army and gathered them from every section of his district too!!

Not only did he accomplish the Herculean task of calling his people together, he called them together in such a way, that already they have gained a place among the nations. It is true that as yet they have no country of their own and are under the laws of every country in the world. That they again have a position is shown in that several leading nations recognized the movement; the leading nation of the world offered to treat with them for a tract of land in East Africa. The action arising from this brought out the fact that the Jewish people had come to the place where they had the chance to consider whether to accept or refuse independence-for that is what was offered them.

Great thoughts and plans such as Dr. Herzl had did not dwell in a small head or heart. To-day through his efforts the Jewish people are more a nation than they have been for long centuries. That is a monument fitting enough to dedicate to any man.

Since Dr. Herzl was the heart and soul of Zionism it is fitting to ask, "Now that he has gone what will become of Zionism?". The colossal cause he started still remains. Now the Jewish nation is thrown upon itself. To help us answer this question we must ask another. What is left? What capital did Dr. Herzl bequeath to his people? One thing is sure that the cause he started was bigger than himself, noble though he was. It seems to me that the very nature of what is left, tells what will become of Zionism. If that will live and grow then Zionism will live and grow and bear fruit!!

There is left a revived Jewish national consciousness. A people has again got hold of the thought that it is a nation, that it is in the world to do something. Again there is left a realization by the Jews of their national need. They have found out how sick some parts of their body politic is. Those who are well off have been brought vividly face to face with those not well off and they have learned that the giving of a few shekels to quiet their conscience is not enough. With that there has arisen a realization of Jewish national responsibility. The Jewish people have been led to realize that the world expects something of them. The "Problem of the Jews" has become the "Jews Problem" because it has fallen upon the Jewish people to solve it. This people is on trial again! They have begun to think for themselves again. The world is watching to see how they will think! The cause of Zionism or the reestablished Jew has been worked up to the point where the hardest pushing has yet to be done but where the most effective work is to be done. There is left, furthermore, the revived love of the Jew for his country and his people. They have learnt again that, "It is not a shame to be a Jew". They have learnt, too, that where it is a shame, whether the shame be deserved or not, the time has come to do something to lift forever that shame!!

We have asked the question," What will become of Zionism?". The answer is that it has a royal chance for success. Whether that success is attained depends now not upon Dr. Herzl but upon the whole Jewish people. For them to show themselves worthy is to attain the objects of Zionism!!

Let me say in conclusion that I think Dr. Herzl has brought to the Jewish people a great chance to right themselves. Sad though his departure may be yet it may be the opportunity needed by his poeple to bring out their yet latent and dormant powers. Dr Herzl did worthy work in a worthy way! The work he started to do is not finished. His part in it is though! It remains for the Jewish people at large to put into it as much of their heart and strength as he did. They must get hold of this thought, "Palestine is my country; the Jews are my people. I can do not better thing for the *world* than my full part in raising them to a honorable place among the nations." "Many of your people have died in the service of other countries. You do not want to love these other countries less. Nevertheless it is your duty to love your own people and country more and most!! God has not preserved you all these years for naught! Henceforth every Jew no matter what the benefits of his present position or the difficulties that hedge him around, should have one ruling passion, one stirring motive, love for his country, his people and his God. There's a gap in your ranks to-day you alone cannot fill it! But if God is with you there is no need to linger over it any longer; Rise up! Go forward!. Possess!! *loud applause.*

Mr. S. Moosa referred to the object of the meeting that night which was to express their deepest regret at the passing away of Dr. Herzl. He said he could not say that Dr. Herzl was dead. He had simply "passed away." In using this expression he simply copied the Bible which in speaking of the death of the righteous used this expression. Why is it so? Because with death everything is not over for the good and holy. Death is only a transitory stage. They can hope for the sweet consolation which the future life reserves for the righteous for the bitterness of death. When the soul is separated from her garment of clay, however painful the separation may be, it soars towards the place of its aspirations, towards Him who is the God of all spirits, toward the region where it shall live an endless life, free from the control of what is material and perishable. It is impossible to think of the death of a virtuous man without thinking of immortality; impossible to see the close of the life of the really good and not believe in the doctrine of a future existence. Is it likely, that a man like the late Dr. Herzl to whose memory they were gathered to do homage, who has lived a praiseworthy life, who has achieved so much in behalf of his fellow creatures, who has ever been animated by a powerful, benevolent and really divine spirit, is it likely that such a man would vanish in a few moments, like a spiral column of smoke, like a cloud dissipated by the wind, like a flame extinguished by a passing breath? No! it is impossible. His death is not destruction, but the beginning of another existence.

In spite of our tendency towards incredulity, we are obliged, fully convinced, to bow to the doctrines of immortality. Dr. Herzl's life was such as to justity us in classing him with the virtuous. Since he came before the public and raised the banner of Zionism with the object of uplifting the moral and intellectual status of the Jews and emancipating his persecuted brethren in benighted lands, his existence was one chain of good actions and well performed duties. His heart was strengthened by unconquerable faith in Him that disposes of everything and by a firm hope in the spiritual future.

In the midst of his useful career the hand of death has ruthlessly stricken him down. His death has caused a gap in the Zionist ranks which it will be very difficult to fill. He has gone "to his eternal rest," and his memory shall always be green in the minds of his faithful followers and admirers.

Judaism is everlasting; Zionism, its offspring shall ever co-exist with it, and as long as Zionism lasts, the name of Dr. Herzl shall always be enshrined in the heart of every true and loyal Zionist.

The President then moved the following resolution which was seconded by Mr. N. E. B. Ezra and carried unanimously:—

"That this meeting of Shanghai Zionists record their deep regret and sorrow at the death of Dr. Theodor Herzl, our honoured founder, and offer their sincerest condolences to his aged mother and sorrowing relatives."

Mr. N. E. B. Ezra, the local secretary, then rose and addressed the meeting. He said:—Ladies and Gentlemen—The occasion that brought us here to night is indeed exceedingly sad. Sad because we have lost in Dr. Theodor Herzl, a leader, a statesman, and an ardent champion of our cause. Well might we stand shocked and breathless at the fall of our strongest pillar. For verily our eyes are dimmed with tears, for the crown of the heads and the delight of the eyes of all Zionists has been taken away from us The suddenness of the departure of our Zionist leader in his 45th year, to his eternal rest tells us how frail is the tenure which we have on life, how brief are our days, how imminent is the close thereof, even when least expected. In the words of the Psalmist "Man is like unto a breath, his days are as a shadow that passeth away." "Would that this shadow had some permanence," exclaimed an olden teacher; "Would that it were the shadow of a wall or of a tree! But no. Life is like unto the shadow of the fleetest bird that wings its flight through the air." Blessed is the man that spent his life in the service of right and devoted his labour unselfishly for the welfare of those who were in trouble. The most sincere tribute should flow from the heart of those whose condition Herzl thought to better and improve in every way. It was in championing their cause before the world that he gained the affection of his people. It is related that when Herzl proposed publishing a book to be called "A Jewish State," the only person who urged him to go on was his father. "If you feel the thing is right, and you can do it you must go forward my boy, no matter the personal cost." Just while he was going on—with problems still before him—he was taken from us. God has given his beloved sleep. To us, Zionists, or non-Zionists, his death is an irreparable loss, and Judaism at large has lost its noblest son. We are, therefore, here to night to offer with one accord, the tribute of affectionate admiration to his memory. Herzl is not dead. His mortal remains are invisible, but the grand work he left us will live and stir us to higher thought. Let us always keep him in our memory, by the recollection of his beautiful life, his inestimable services and his excellent qualities as a leader. Doubtless, his death will strike a responsive chord in the hearts of thousands of his followers and admirers all the world over. Words fail to express sufficiently the high esteem in which Dr. Theodor Herzl was held in the hearts of Jewry, and his sudden departure from our midst has caused widespread regret and mourning. Farewell, Farewell, Theodor Herzl—what grander monument can we raise to thy unperishable memory, than to complete the work which thou hast so nobly begun, for the emancipation of the entire Jewish race from the house of bondage.? To thy memory the words of that well known poet of England can be fittingly applied:

His life was gentle; and the elements
So mix'd in him, that Nature might stand up
And say to all the world "This was a man"

The impressive ceremony was then brought to a close by the President thanking all those present for their attendance, more specially the Rev. Dr. J. Edkins and Rev. F. Rawlinson. Dr. Edkins replied expressing the great sympathy he had always felt towards the Zionist cause and the impressive service held in memory of the honoured founder and the leading spirit in the Zionist movement.

The Manager of *The Israel's Messenger* will be pleased to hear from the subscribers in case of irregularity or non-delivery of the paper and he will take prompt measures to ensure safe delivery of same.

EDITORIAL NOTES.

We are obliged to hold over in this issue other many topics of interest owing to the unprecedented claims upon our columns, occasioned by the ever-to-be-lamentable death of the Zionist leader—Dr Theodor Herzl. Uppermost in the minds of all of us is the future of Zionism, in the ranks of which the death of the promoter has created a gap which none can so ably fill. Herzl was a born leader, was gifted as a statesman and was an ardent lover of his race. In common with all those who mourn the loss of the Zionist leader, we earnestly and prayerfully hope that the representative bodies of Zionism in Europe and elsewhere will leave no stone unturned to elect a worthy successor to Dr Herzl. We should not be astonished if the mantle will fall on either Sir Francis Montefiore or Mr L. J. Greenberg, both ardent and zealous colleagues of the departed Zionist Chief.

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It is no exaggeration to state that the untimely demise of Dr Herzl was received here by Zionists and non-Zionists, with very deep regret. The memorial service held in his memory at the Royal Asiatic Hall under the auspices of the Shanghai Branch of the English Zionist Federation, London, is worthy of the man who has achieved not a little for his afflicted race. We understand that our coreligionists at Nagasaki have also held a special memorial service in the Synagogue "*Beth Israel*" on Thursday the 4th instant. The President of the Synagogue, Mr S. D. Lessner, delivered an able address in which he eulogised the career of the Zionist leader and dwelt upon the influence Zionism had on the Jewish race. Furthermore, Mr Lessner, as President of the Nagasaki Jewish Benevolent Fund, has given instructions to have the Hall draped in mourning for thirty days, as a token of respect. The death of such a man has caused universal sorrow and especially in the hearts of those who have watched and sympathised with his movements on behalf of his people. We have ourselves received several letters of sympathy in our national bereavement—amongst them one from the Rev. Walter S. Moule B. A., of Ningpo.

MIDNIGHT THOUGHTS.

By Mr. Naftal Korngold.

I am sitting and thinking on a moonless night,
Everything dark round me, only the star's faint light.
I am thinking of Dr Herzl who far over the seas,
Died the death of a martyr; mourned by all Zionists.
I am thinking of the time, when his great wisdom's eyes,
Shone on all Jews, like the suns' golden rays.
I am thinking too, of the time to come,
When through his works, all Jews 'll have a home.
It is late in the night, but no rest for me,
Oh! King of the Jews, my thoughts are with thee.

THE HEBREW UNION COLLEGE, OF CINCINNATI. O.,

On Saturday the 11th June 1904, ten graduates of the Hebrew Union College received the degree of Rabbi.

Prior to conferring the degress Rabbi Kaufmann Kohler delivered the following powerful address:—

This is a day of proud satisfaction for you and your friends and for me. You, the graduates of 1904, see to-day the work of many years of patient toil and study rewarded with "the crown of the Law," with the degree of rabbi, which empowers and authorizes you as the chosen ones of God's chosen people, as priests of the priest nation, to preach and to teach the word of God, and step forth as leaders and defenders of Judaism in the midst and on behalf of the Jewish congregations. I also am privileged to-day to stand here for the first time as the chosen one of the united Reform Congregations of American Israel to exercise the power and authority vested in me, and in the name of the Faculty and the Board of Governors of the Hebrew Union College, bestow the highest title in the gift of Judaism upon the students of the Law, and send them as missionaries, as exponents and representative of the sacred heritage for which our fathers died and for which our children's children are to live. Ought we then not burst forth in the joyous cry: "This is a day God hath made, let us rejoice and be glad thereon"? Friends, I hear a voice within saying: "Rejoice with trembling." Too great is the task imposed upon you, and too serious and all important the responsibility which develops upon you, that should not thrill both you and me with solemn awe at the thought that into our hand are committed the life, the souls, the future of unborn generations, the guardianship of the world's highest truth, that we are to continue the work for which our seers and sages, our heroes and martyrs, battled and bled. Before my mind loom up at this moment those sublime figures of Israel's past, the masters of the Law from Moses, the great law-giver, down to Rabbi Akiba and Rabbi Jehudah ben Babo who, while laying their hands upon their disciples to appoint them teachers of Israel's everlasting treasure, imparted to them the spirit which created Israel's imperishable truths, Judaism's inconquerable institutions and works. Is this holy spirit of God, that was the vital power of the ages, still potent in us, in me to impart it, in you to receive it? Or is this handing forth of a parchment scroll, this *Hattarat Haraah*, a form without meaning and intrinsic value like the putting on of a new garb? I take the answer from Parashat Korah: "The man whom God chooseth, his staff shall bloom." The future must tell whether we are fitly chosen for our high and holy task.

It is no easy thing to serve God as priest and approach His altar with the incense of sacrifice. "There is the medicine of life and the drug of death in that fire burning before God." There is life and death in those very elements that constitute religious truth. The one is sanctified, the other is consumed by them. To the one religion is a wing to lift him up to the highest ideal of humanity; to the other a fetter which keeps him bound to the earth. Only the men who sink their self in the cause they represent are exalted and glorified, the rest are burned up like dross by their own self-seeking. No true priest of God he who merely seeks lucre, force or power. "I am thy portion and thy inheritance in the midst of the people," said God to the Levit who alone was left without land while all other tribes received their share. "The Lord is thy portion." This is the sum of the potency and perplexity of the servant of God, the minister. All the rest of mankind engaged with all their energies and faculties in the great steeple-chase for money are expected to accumulate the goods of the earth to the fullest extent of their power of arm and brain; the minister must be satisfied with humble living; like Moses, he must derive his wealth from that which falls off as chips from the workshop of God; he may not best seek worldly gains as a means of vocation; as an end, never. When the princes of the twelve tribes presented each their gifts of gold and silver and precious stones as contributions to the tabernacle, Aaron, the rabbis say, felt chagrined that he, the prince of the sanctuary, could give nothing to equal them; but, then, God reassured him, saying; "Thy gift is greater than theirs; for thy task is to kindle the light daily anew in the sanctuary." Yes, to kindle the hearts with love for the Most High, and touch them with the spark of divine truth; to wing the souls with faith, courage, hope and strength amidst all the perplexities and ills of earthly life, and make them soar up to the etherean realms of pure thought and lofty aspiration; to open the eyes of the blind and liberate the imprisoned; to be a light to those that walk in darkness, and a tower of strength to the feeble, and an arm to the helpless; to mould the lives and characters of men, and light up their path and their goal by the knowledge of God and duty, to make life worth living, giving it as stamp of immortality, and render ever better, purer, happier and holier—this is the unequalled privilege, the high calling of the minister, a vocation besides which every other is but what the shadow is to the substance.

And, yet, how little is it appreciated in this materialistic age of ours, how little valued in the ebb-time of religion. The profession of the lawyer, the physician and scientist, the occupation of the man of finance, of commerce and industry is sought and honored by the thousands and tens of thousands, in as much as it promises to be lucrative and give comfort and social standing; the rabbi's vocation is viewed with pity, if not contempt. The study of the Torah, formerly the highest ambition of the Jew, is looked upon with a shrug of the shoulder by the sons of the rich. The world hankers after success and material independence; money is the standard by which men are ranked and rated to-day.

Well then, are you prepared for disappointment, privation, abuse and disdain, for struggles without end, for sacrifices without number? Will you be the bannerbearers of truth, however great the price you have to pay? Will you stand for manhood, when a whole world around you bows to Mammon? Will you uphold principle at the risk of popularity? Will you courageously, fearlessly take up the cause of the feeble against the powerful, and defend the right and the good, when all around you are cowed down by fear? Will you hold out hope when a whole age is seized with despair? Will you be servants of God, and not servants of men? Will you, in your very life, embody the teachings you offer from the pulpit, and have nothing but the cause of God and man at heart in whatever you say and do, no matter what the consequences are as far as your own welfare is concerned in the battle you wage for truth and righteousness? Then indeed, but not until then, are you the man of the Spirit, who knows of no failure, because God is with him. Yours is the staff of leadership, and this staff will bloom and bear good fruitage in the end. You will wrest recognition from a reluctant world, and your ideals will triumph over all obstacles. You will regain for the position of rabbi its pristine power, dignity and authority, and you will make it also the high title of nobility.

(To be continued).

The wedding advertised in our last issue was solemnised at the "Shearith Israel" Synagogue in Seward Road. By an error we called it the "Magen David" Synagogue and our attention having been drawn to it, we gladly make the correction.

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The arrival of a new Governor to take his post is always an event of some rejoicings. Sir Mathew Nathan R. E., K. C M. G. the new Governor of Hongkong, was no exception to the rule, and on his arrival on the 28th ultimo at his destination, he was accorded a very hearty reception by the Hongkong officials. The local papers vie with each other in complimentary terms about the new Governor and one of them the *China Mail* gives the following interesting descriptions about him:—

"He is a fine looking man with a genial open face, which leads one to expect a vigorous mind behind. His hair is just commencing to show the inroads of time. Though not a very tall man, His Excellency is well built and carries himself well. That an outdoor life agrees with him is evidenced by the healthy tan on his face. He wore the Windsor uniform, and looked very fine in it, complimentary remarks being heard on all sides."

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M. Pelletan, the Minister of Marine, on a recent visit to St. Etienne, was welcomed by M. Seches, the Rabbi of the local congregation, to whom he addressed the following remarks; — I thank you for the words which you have uttered. Some years, ago, barbarous and odious passions, worthy of the Middle Ages, were let loose on France, but, thanks to our efforts, a change for the better has been brought about. The Government of the Republic will continue to guide the country in the modern path of ideas of tolerance and equality.

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In Algeria the anti—semites sustained a crushing defeat on 26th June at the elections for the Councils in the three departments of Algeria. Hitherto, they held 21 seats out of 43; in the new Councils they only number 5. This significant result betokens the end of the movement of hatred, which had lasted too long.

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H. M. BEVIS,
Manager.

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Vol. I. No. 10

Elul 15th, 5664
Shanghai, August 26, 1904

Israel's Messenger.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Journal for the Jewish home.

Issued on every alternate Friday. Price, Three Dollars a Year.

"ISRAEL'S MESSENGER"

PUBLISHED EVERY ALTERNATE FRIDAY,

AT 16, PEKING ROAD, SHANGHAI.

Editor: MR M. MYER. Manager: MR. E. JONAH

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Half	„	„ 13	„	„	„	„
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Friday, Elul 15th August 26th)
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Chapter 26, 27, & 28 and part of 29.
Haphtara, Isiah, Chapter 60.
Prophets, Obadiah, Jonah and Micah.
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Part of chapter 29 and chapter 30 & 31.
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AN ASTROLOGER'S PREDICTIONS.

RUSSO-JAPANESE WAR AND TIBET

ACCORDING to Pandit Ram Narayen, "the famous astrologer and Jogshastri of Cawnpore," we need not look to the Anglo French Agreement to save us from a conflict with our friends across the Channel despite President Loubet's eulogy of the new entente cordials. The Russo-Japanese war, the seer declares, is to rage for a further period of two years and a half and will terminate by the end of 1906. China is to remain neutral throughout, but Russia is to succeed in enlisting the active aid of France and Germany, the result of which is to bring Britain and the United States to the assistance of Japan and to precipitate a Continental war in which we are to be successful. Of the two original combatants we are told "neither will gain anything;"— a rather ambiguous prophecy, for Japan professes to be fighting to turn Russian out of Manchuria and to preserve the integrity of China, not for any gain to herself. It would be more interesting to hear if Russia is to lose anything. Port Arthur, for instance. The astrologer is more definite about Tibet and evidently the present negotiations are to fail for we are to defeat the Tibetans, conquer the country and annex it to the Indian Empire on or about the 18th April 1905. Lord Curzon, it may be noted, is to return to India and to retire finally from the Viceroyalty in the latter end of 1906, when he will be elevated to an exalted position. Is it written that he is to become Grand Lama.?

FRIDAY NIGHT.

On Sabbath Eve—thus have the sages said—
Man's homeward path, with him, two spirits tread.
The one a holy angel, pure and bright,
And one, a demon of malignant spite.
Happy the dwelling, were the day of rest
Is fitly honored as a welcome guest:
Where Sabbat -lamp doth hollowed radiance shed
Above the board, with festal dainties spread:
Where grateful hearts have sung with glad acclaim
Hymns of thanksgiving to God's holy name.
With sacred joy, the messenger of light,
With inward raging, the malignant sprite,
Behold. The first in tones serene and clear
Echoes the rapture of the ancient seer:
"How lovely are the tents of Jacob's race;
Israel, how beautiful thy dwelling place!"
"Amen!" the other with ungracious mien,
Responds; and turns to fly th'unwelcome scene:
But heareth, even though he hasten flight,
In fervent blessing raised, that voice of light.
"Be every Sabbath blessed as this!" Again;
Despite his will, the demon cries, "Amen!"
But woe the household, that the holy eve
Finds unprepared its presence to receive:
The lamp unlighted, table unadorned,
With work unhallowed, God's sweet Sabbath scorned:
Where no glad heart hath chanted "Come, O Bride!"
—Ah, woe, that thrice unhappy home betide.
Weeping, the radiant angel leaves the place
Where all unwelcome is his holy face.
The Demon of Unrest, with joy malign,
Sees him depart; and cries "This house is mine!"
"Be Sabbath-joys forever here unknown!"
"Amen!" he hears the angel's farewell moan.
O,blessed Sabbath, of God's gifts the best,
O,Royal Bride! O,lovely Queen of Rest,
Our lamp is lighted, and its sacred flame
Shines to thy glory and thy Monarch's name.
In grateful melody, our voice we raise
To sing thy beauty and thy Maker's praise.
Would all God's people knew thy saving grace,
And thou, in all their hearts, held'st honored place.
Would all God's people, in the blessings rare
Thy loyal ones enjoy, might weekly share!
For though stern Woe rule all the world besides,
Where Sabbath dwells, there happiness abides!
"Then come, who art thy husband's crown, in peace:
Our sorrows lighten, and our joys increase."
"Amid the faithful whom thy love hath blessed,
Come, beauteous Bride! Come, gracious Queen of Rest!"

SOLOMON SOLIS-COHEN.

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SOLOMON SOLIS-COHEN.

Address by Rabbi Kohler.

(Concluded)

But there is a deeper meaning and significance in the words I have chosen. It casts light also upon the cause you are to represent, upon Israel's heritage. As to the priest tribe of Levi, so did God speak to the priest people thousands of years ago: "The Lord is thy portion and thine inheritance." They do not understand the Jew and his life-purpose, who now, in ever louder protests of rebellion against God's own designs in history, clamor for a land and a political home. All other nations were given the mastery over the land of their habitation; the Jew has all these centuries past been the slave of slaves, owned and disowned, claimed and rejected, held captive and expelled in turn by all, and yet he shaped like no other nation the course of history, the destiny of mankind. What lent him the wondrous power to endure, to brave the onslaught of innumerable foes? What maintained him during all the centuries of oppression and persecution? What imbued him with the spirit of the sage and saint, of hero and martyr, to render him the marvel of all the ages? "To-morrow God shall show who is His, and the holy one He will bring nigh unto Him." This was the watchword, the source of confidence and hope of the Jew. The truths which the prophets of old enunciated with the very risk of their lives, for which the fathers willingly spilt their blood, mounted the funeral pyre, defending them with the last breath—these truth must win the world, however hostile and cruel and antagonistic. This idealism, this powerful optimism, this might faith in the all conquering power of truth, in God and in the future, preserved the Jew in the midst of all trials and afflictions, and kept his spirit vigorous and his mind and heart youthful and fresh. It was the very soul and essence of Judaism's progress. And this implicit confidence in mankind's great to-morrow, in the realization of the prophetic promise of a world united in and by the One God, created Reform Judaism, infused new hope and vigor into the modern Jew made him certain of the final triumph of his ideals. It helped regenerating Judaism, while liberating it from the thraldom of superstitious forms that threatened to extinguish the spirit. It filled the Jew with renewed consciousness of his historical mission. It placed the Jewish religion, cleansed from the dust and dross of the past, upon the heights of modern life, as the loftiest and highest aim and ideal of humanity. It rendered the American Jew, who no longer adhered to the practices of the Ghetto, truly liberal, and American Judaism progressive and rational, a power recognized for its influence upon modern thought.

These principles united with the fire of an Elijah and the tongue of an Isaiah by our great Reform Pioneers, by Geiger and Holdheim, Einhorn and Hirsch, and in the West by Isaac M. Wise, saved modern Judaism from despair and religious shipwreck. Upon these principles the Hebrew Union College has been built and never shall we allow these principles to be traduced nor the names of those heroic souls who championed them with the peril of their life to be besmirched by men who prefer picturesqueness to truth and romanticism to conviction. Well may I say with Rabbi Gamaliel of old: Not to win power for myself and my father's house did I accept the great charge of this institution, but because with every fibre of my soul I cling to the belief that none but progressive Reform Judaism, none but the prophetic truth, the kernel liberated from its shell, will maintain the ancient faith in the present crisis, and save the Jew from religious shipwreck and spiritual starvation. It is the world's holiest treasure committed into Israel's guardianship that we are to preserve. For this have we been chosen and separated as a great people, as the suffering Messiah of the nations. In order to keep it undefiled, we have been separated from the nations, a people without land and political glory. "The Lord is thy portion," is the word cautioning the Jew against world mindedness, but none so as the representative of Israel's inheritance, the rabbi. For the truths entrusted to the Jew requires guardians girt with strength, men of fearless courage, of uncompromising consistency, whole souled and whole-principled men, men of the spirit, who yield not and bend not, men of a holy conviction and of true zeal and enthusiasm—men of character; lives consecrated to the service of God and of humanity, priests whose lips speak but the truth and whose lives are as pure as that of the angels of God.

Are you ready to take upon you the guardianship of God's holiest truth, the charge of Israel's most sacred treasure? To-morrow God will show who is His and the holy one He will bring nigh to Himself. Are you willing and ready with the last breath of your life to defend the faith of our fathers and with a sword of truth untainted, with a shield of righteousness, free from any flaw and blemish battle for it, with every energy of your soul to promote it and plant it into every heart and home? When you go forth preaching from pulpit or instructing the young in Sabbath-school, when you are to instil the calm of comfort into grief-stricken hearts and strengthen souls beset with doubt, when you are expected to prove warm-hearted workers in the field of charity or to proclaim the ancient truth to a listening Gentile world, will you bring the message of hope, of faith, of love, of peace and of humanity in the spirit of the prophets and preachers of old, without fear and without regard to your own personal wellbeing, serving only God, and not men and time? Then your staff of leadership will prove firm and trustworthy; it will bloom and bear good fruitage to bless Israel and the world.

Arise then, ye sons of the Torah, and receive the power and authority to teach and to preach. Go forth with that power to help and deliver Israel, and your light will shine forth and the glory of the Lord will shine over you.

SHANGHAI JEWISH SCHOOL FUND.

Amount already acknowledged	$ 3,073.20	Tls 500.00
Marcus Wolff Esq.		„ 10.00
Hung Chang Esq.		„ 200.00
Dah Fong Esq.		„ 200.00
Yue Foong Hung. Esq.		„ 100.00
Jni Dah Esq.		„ 100.00
Zung Kee Esq.		„ 100.00
Kung Zung Esq.		„ 100.00
Shup Dah Esq.		„ 60.00
Hung Chong Esq.		„ 50.00
Hung Tai Ziang Esq.		„ 50.00
Sing Chong Esq.	50.00	
Chop Kee Esq.	50.00	
Tuck Sing Esq.	50.00	
Tuck Fong Esq.	50.00	
	$ 3279.20	Tls 1470.00

Further donations and or subscriptions will be thankfully received and acknowledged by any member of the Committee or the Editor of this paper.

PREPARED FOR EMERGENCY.

Mr. Zangwill, the Jewish novelist, was in early life extremely poor. It is said of him that when he was a little fellow of not more than eight or nine years he called on a builder and asked for a place as driver of a horse and cart.

The builder looked down at him. "Why laddie," he said, "you couldn't drive a horse and cart."

"Why not sir?" asked Zangwill.

"Because you are too little. The horse would tread on you."

"Would he?" said the boy. "Well, he'd have to get in the cart first."

MR. ZANGWILL'S POEM.

It is also related of Mr. Zangwill that many years ago, when an obscure lad teaching in a Jewish school in London, he sent a short poem to one of the best-known American monthly magazines. The poem came back by the first mail. But he kept it by him, and a long time afterwards sent it on again to the same magazine. This time, on its receipt, he received a cable from the proprietors of the magazine offering to buy the "world's rights," and almost immediately they issued a huge poster intimating that their next issue would contain a poem by Mr. Zangwill. This was the same poem, word for word.

CORRESPONDENCE.

(The Editor does not hold himself responsible for the opinions of Correspondents, and the publication of any correspondence does not necessarily indicate his concurrence with the views expressed therein.

He reserves to himself the right to publish or reject any contributions.

The real names and addresses of all Correspondent should always be sent in not necessarily for publication.)

National Tribute for the Children of Dr Herzl.

To THE EDITOR OF THE "ISRAEL'S MESSENGER"

Sir— The sudden death of our leader Dr Theodor Herzl has evoked a world wide demonstration of sorrow in the hearts of Jewry. I beg to draw the attention of the Jewish Communities of Shanghai and the Outports, and more particularly the members of our Association to the following letter which has been published in the Jewish Press, and which speaks for itself.

To the Jewish People.

BROTHERS AND SISTERS,—Our great Leader has been taken from us. With all his heart, with all his soul, with all his might he strove to help us and death alone could set a bound to the loving willingness with which he served his people's cause. From the moment that he was called to begin the great work of Jewish emancipation, daily, hourly, he cheerfully brought a never ceasing sacrifice to the altar of his people. From that moment his every thought, his every being, he gave over to his people. But his sacrifice was a material sacrifice too, for while he devoted to the service of his fellow Jews the time which would have brought him much money-wealth, he allowed himself to accumulate nothing. He gave all he possessed in furtherance of the ideal which, as a pillar of cloud by day and a pillar of fire by night, he faithfully followed, content if thus he could bring his people step by step nearer towards the sacred goal of their wanderings, which he had set anew, as a present hope, before, their tear-dimmed eyes. Living for one end —the National regeneration there was but one sacrifice he ever refused to make —he determined that no thought of self should be added to his boundless care for the freeing of his people. Only now when he has put off life's armour, only now, when cold and stark he lies in the dust, his lips sealed for ever, his eyes closed in the unwakening sleep, are we permitted to realise how generous a heart beat in his intrepid breast. Pure as he lived—with not a selfish thought, never striving for personal gains —so has he died, pure as the driven snow capping the heights of Lebanon.

Brothers and Sisters, Herzl's death has left Jews throughout the world an immediate duty. He dedicated his noble life to the Jewish people —his Children, who are now Fatherless, become our Children. Upon us devolves the honourable obligation of seeing to it that we give to them what their Father did not hesitate to give to us. Herzl's children must have the benefit of a National Tribute, so large that they shall not suffer because of what their Father wrought for us—so that in their upbringing and their education they shall become noble, self-respecting Jews, worthy children of so worthy a man. We ask that the whole of our people shall undertake this loving charge, and thus we hope that the foundation of the NATIONAL TRIBUTE FOR THE CHILDREN OF Dr. HERZL will evoke a ready contribution from each according to his means, and that no sum, however small, will be withheld. We appeal to you—and we are convinced of an abundant response —to honour yourselves by thus honouring the dead leader —to extend to those whom his death has so sorely bereaved, something of the love and the devotion which, in the work of his life, this good and faithful servant freely gave to you, and to your children, even to countless generations yet unborn.

The Committee of the National Tribute for the Children of Dr. Herzl:—

DAVID WOLFFSOHN, 27, Karolingerring, Cologen, Chairman.
JOSEPH COWEN, 66, Fitchley Road, London, N.W.
JOHANN KREMENEZKY, 11 Esengasse 5, Vienna
JACOBUS KANN, The Hague.
Dr. KATZENELSOHN, Libau.
Dr. E. W. TSCHLENOW, Moscow.
MORITS REICHENFELD (Director Union Bank), Vienna.

7th July 1904
24th Tamûz, 5664.

Without wishing to dwell at length on the great duty incumbent upon us to demonstrate our genuine regard towards the dear memory of our leader, I venture to hope that everyone will do his best to send his mite, which we will undertake to remit to the Jewish Colonial Trust. Contributions—however small—will be thankfully received by the undersigned, and officially acknowledged through the medium of the "ISRAEL'S MESSENGER".

Yours obediently,

N. E. B. Ezra

Hon. Secretary

Shanghai Zionist Association.

16th August, 1904.

PRACTICAL MEASURES.

REV. DR. EDKINS EXPRESSES WARM SYMPATHY FOR THE ZIONIST CAUSE

To THE EDITOR OF THE "ISRAEL'S MESSENGER"

Dear Sir:—We would all like to see as the result of the much regretted Dr. Theodor Herzl's life work, a colony of Jews settled in Palestine. Robinson in his Travels says, Gerar (Genesis 26, 6) lay in or near a valley which would seem to be the great Wady Sheriah. From Gerar, Isaac went to Beersheba. Gerar is midway between Gaza on the coast and Beersheba, which is the southernmost point of the land of Israel. Water was abundant and the land fertile, otherwise Isaac would not have gone there. The distance from Gaza is 14 miles and 12 from Beersheba. Limestone and marl render Palestine very fertile. Grain there sown may increase a hundred fold. Robinson mentions that in his time 1838 any one was at liberty to take land and sow grain. The land belongs to the government; any one may plough in any place not occupied. He pays a tax for every yoke of oxen used by him. The land in Isaac's time and now was not divided up among owners. The wealth of Isaac increased rapidly. So would the wealth of Jewish colonists increase now.

The directors of the Zionist Movement might send a Commission to Gerar and learn if this account is correct. A colony of Jewish emigrants might be sent at once to make a settlement there. All possible care should be taken to maintain the good understanding which was secured by Dr Herzl with the Ottoman Government. A protecting firman for the proposed colony at Gerar should be obtained. Municipal government should from the first be established for police and sanitary purposes. This would constitute the colonists a Jewish State under Ottoman protection.

I feel warm sympathy for the Zionist cause and hope for its speedy development on practical lines.

I am, yours etc.,

Joseph Edkins.

Shanghai August 13th 1904.

Mr Ezra Arakie of Calcutta has collected Rs 240 for the Jews of Kishineff, who were rendered helpless and penniless in consequence of the anti-Semitic outbreak last year. Mr Arakie in a letter to *The Voice of Sinai* considers the amount so collected very poor and attributes this to the apathy of the leading members of the community to the Jewish cause.

The New year Number of the "ISRAEL'S MESSENGER" will be published on Friday 9th September 1904. Orders for this special edition must be sent early to avoid disappointment.

NEW YEAR GREETINGS—

SPECIAL COLUMNS will be reserved for NEW YEAR GREETINGS in the "ISRAEL'S MESSENGER" of September 9th which will be issued on Thursday evening 8th September. Many will no doubt be glad to avail themselves of this convenient medium to send New Year Greetings to their friends. The charge will be at the rate of 20 cents (Mexican) per 40 words, and these announcements should reach the office, 16 Peking road, NOT LATER THAN WEDNESDAY EVENING, SEPTEMBER 7th.

ISRAEL'S MESSENGER.

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EDITORIAL NOTES.

WE draw the attention of our readers to an advertisement appearing elsewhere in this issue with reference to the Jewish Blind Institute in Jerusalem. We are informed that early in the year 1902 this Institution has been opened for giving blind boys and girls of the Jewish faith a religious and technical education in reading, writing, Jewish history, science, needle work, music and various other manual labour, to enable them to earn a livelihood, thus not only their sufferings are to a very great extent alleviated but they are also made useful members of communities and humanity in general.

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THAT such a most deserving cause claims the serious attention of every Jew cannot be gainsaid. The Committee of the Institute, seeing that they cannot cope with the gigantic task they have on hand without outside support, have sent Mr M. J. Schulman, to various part of the world with a view of bringing to the notice of all co-religionists the existence of such a useful Institute and of requesting them to extend their kind assistance. We are pleased to see that the Jewish Communities in Calcutta, Bombay, Rangoon, Singapore and Hongkong have responded to the appeal in a liberal manner by generous subscriptions towards this object and by accepting appointments for making and remitting yearly collections to the Committee. We feel confident that the local Jewish community will also extend their usual generous help and support to this deserving Institute.

THE July number of *The New Era Illustrated Magazine*, contains as usual a great deal of interesting and instructive reading matters, covering over 110 pages. The publishers are to be congratulated for the excellent manner in which they endeavour to produce this monthly Jewish Magazine. From cover to cover one finds literary contributions from wellknown European scholars and beautiful sketches of prominent Jews all the world over. The following are part of the contents "An Ordthodox Scientist"; Talmudic Jurisprudence; Jewish Lord Mayors; Israel in the American Revolution; French Judaism since the revolution; The Ninth of Ab; From the Ghetto to Green Fields; Reactionary Influences in Austria etc.

The Shanghai Zionist Association have re-printed the memorial services held in memory of the late Dr Theodor Herzl, from the "Israel's Messenger" in pamphlet forms, a copy of which we have to acknowledge with thanks. We are asked to state that copies of same can be had *gratis* on application to the Hon. Secretary of the above Association, No 6, Nanking Road.

A marriage has been solemnised at Singapore on Tuesday the 23rd instant, at the "Magen Aboth" Synagogue by the Rev. Joseph Sheridah, the contracting parties being Mr Emanuel E. Judah. and Miss Flora Nathan.

We wish the married couple a happy life.

Says "The American Hebrew":—The popularization of Hebrew Literature by means of good translations into the vernacular is to be commended. Recently there has been published an English version of Bachye's "Duties of the Heart," and now we are promised a revised edition of Dr. M. Friendlander's rendition of Maimonides "Guide to the Perplexed," which is to be published in this country by E. P. Dutton & Co., and an English translation of Jehuda Halevi's "Al Khazari."

NOTICE.

TO CONTRIBUTORS—The Editor will be glad to consider MSS. suitable for "ISRAEL'S MESSENGER." All MSS. must be written on one side of the paper only, and the Editor will not hold himself responsible for the return of any MSS., unless accompanied by a stamped addressed envelope.

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THE LATE DR THEODOR HERZL.

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(From Our Correspondent)

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"Shall mere words suffice to speak of the one who has departed? He was one of the few who, occupying the highest position, by training and circumstances of life, earned, deserved and maintained the right to be called by the proud title of "The Greatest Zionist Leader" or "The Star of Israel."

By the loss of Dr. Theodor Herzl, there has been removed from Israel one who long served the Zionist movement with earnestness, hope and zeal: who placed devotion to the holy faith of Israel above all things mortal, and exemplified, by his courteous and dignified bearing and patriotic devotion, the consistent and cultured Jew.

The very sad news of the unexpected death of Dr. Herzl caused a terrible shock to the Zionists and Jews all over the world, and in common with them, I can, in expressing my profoundest regret, say that, the greatest Man of Israel, who has devoted his life and soul to regain Zion, has fallen; his loss will greatly be deplored by all those who had the pleasure of knowing his name and deeds. May the Almighty replace him with a man of equal ability and capacity, so that the work of Zionism should not be hindered, and thus reach its highest standard.

The news of the sad bereavement will be felt by the tens of thousands all the world over; whatever may be thought of the Zionist cause, it can not be denied that the late lamented leader had the wisdom to perceive that the home is the citadel of Israel's faith, and his deprivation in prime of life is deeply regrettable.

I doubt if any man in modern times has more vigorously enlivened Israel's ranks to a higher degree than Dr. Herzl did, the true helpmeet of the eminent leader, was one of continuous effort to encourage the remarkable movement, and nothing less than the restoration of Jerusalem to Israel was his main desire. I can confidently assert that, very few persons now-a-days have left brighter memories to be cherished than the late Dr Herzl."

Mr Leo Lessner, then read the Kaddish and the ceremony which was most impressive throughout was concluded by the recital of the following.

PRAYER.

O merciful Father we come before Thee this day with hearts full of sorrow and overflowing with tears at the sudden death of our brother and leader, Theodor Herzl. We beseech Thee to deal mercifully towards him and remember his good and noble deeds wrought for our sake during his lifetime. Like a father he loved us and revived in us that hope of national yearning towards our Fatherland, which was gradually being given up in our dispersion. He likewise sacrificed his life heroically to raise the fallen banner of Israel and unite us all for one cause. O God Thou art mindful of whatever acts a man commits, and that nothing escape thy vigilance nor be forgotten in Thy memory. It hath pleased Thee in Thy inscrutable wisdom to take him from us in the prime of his youth. Console those who mourn his loss and assuage the grief of his relatives in their sad hour of bereavement. O listen to our prayer and look mercifully at the present crisis. Even as Thou hast been with our forefathers, so be with us still; do not leave us nor forsake us. Bless our Emperor and all his Councillors and those who take a share in the government of this Empire. Say to the war "Thus far and no further". Hasten the dawn of that glorious day prophesied by Thy prophets "when nation shall no more lift up a sword against nation, when they will not hurt nor destroy, when they will all work together for right and justice for mercy and peace upon earth." Amen.

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Amidst profound silence, broken only by sobs, Herzl's son Han then recited the Kaddish, after which Herr David Wolffsohn, Chairman of the Jewish Colonial Trust with one arm uplifted to command attention and the other pointing to the open grave, exclaimed:—

You have desired that no addresses shall be delivered at your grave-side, and to us your wishes are sacred. But we utter a solemn vow here before your resting-place to carry on faithfully, earnestly and truly the great and glorious work of the redemption of Israel which you have begun so well and which we will strive to carry to a successful issue. We swear that your name shall be cherished and revered so long as there remains a Jew upon earth. And our final words will be those with which you closed the last Congress; and with right arm uplifted, each of us in your name and in you memory will declare: "If I forget thee O Jerusalem may my right hand forget its cunning."

Immediately over five thousand arms were raised, and from more than five thousand throats came in the above expression. The scene at this moment writes the Vienna correspondent of the *Jewish Chronicle* was remarkably impressive and will not easily be forgotten by those who witnessed the spontaneous demonstration. As the assembly dispersed most of those composing it filed past Herzl's resting-place, and looking into the "deep pit" in which his body was deposited, lingered a moment and then passed on, whispering solemnly either the resignation, "Baruch Dayan Haemeth" or the invocation "Tehe Menuhato Kabod."

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The New year Number of the "ISRAEL'S MESSENGER" will be published on Friday 9th September 1904. Orders for this special edition must be sent early to avoid disappointment.

NEW YEAR GREETINGS—

SPECIAL COLUMNS will be reserved for NEW YEAR GREETINGS in the "ISRAEL'S MESSENGER" of September 9th which will be issued on Thursday evening 8th September. Many will no doubt be glad to avail themselves of this convenient medium to send New Year Greetings to their friends. The charge will be at the rate of 20 cents (Mexican) per 40 words, and these announcements should reach the office, 16 Peking road, NOT LATER THAN WEDNESDAY EVENING, SEPTEMBER 7th.

ISRAEL'S MESSENGER.

Shanghai: Friday, 26th August, 1904.—5664.

EDITORIAL NOTES.

We draw the attention of our readers to an advertisement appearing elsewhere in this issue with reference to the Jewish Blind Institute in Jerusalem. We are informed that early in the year 1902 this Institution has been opened for giving blind boys and girls of the Jewish faith a religious and technical education in reading, writing, Jewish history, science, needle work, music and various other manual labour, to enable them to earn a livelihood, thus not only their sufferings are to a very great extent alleviated but they are also made useful members of communities and humanity in general.

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That such a most deserving cause claims the serious attention of every Jew cannot be gainsaid. The Committee of the Institute, seeing that they cannot cope with the gigantic task they have on hand without outside support, have sent Mr M. J. Schulman, to various part of the world with a view of bringing to the notice of all co-religionists the existence of such a useful Institute and of requesting them to extend their kind assistance. We are pleased to see that the Jewish Communities in Calcutta, Bombay, Rangoon, Singapore and Hongkong have responded to the appeal in a liberal manner by generous subscriptions towards this object and by accepting appointments for making and remitting yearly collections to the Committee. We feel confident that the local Jewish community will also extend their usual generous help and support to this deserving Institute.

The July number of *The New Era Illustrated Magazine*, contains as usual a great deal of interesting and instructive reading matters, covering over 110 pages. The publishers are to be congratulated for the excellent manner in which they endeavour to produce this monthly Jewish Magazine. From cover to cover one finds literary contributions from wellknown European scholars and beautiful sketches of prominent Jews all the world over. The following are part of the contents "An Ordthodox Scientist"; Talmudic Jurisprudence; Jewish Lord Mayors; Israel in the American Revolution; French Judaism since the revolution; The Ninth of Ab; From the Ghetto to Green Fields; Reactionary Influences in Austria etc.

The Shanghai Zionist Association have re-printed the memorial services held in memory of the late Dr Theodor Herzl, from the "Israel's Messenger" in pamphlet forms, a copy of which we have to acknowledge with thanks. We are asked to state that copies of same can be had *gratis* on application to the Hon. Secretary of the above Association, No 6, Nanking Road.

A marriage has been solemnised at Singapore on Tuesday the 23rd instant, at the "Magen Aboth" Synagogue by the Rev. Joseph Sheridah, the contracting parties being Mr Emanuel E. Judah. and Miss Flora Nathan.

We wish the married couple a happy life.

Says "The American Hebrew":—The popularization of Hebrew Literature by means of good translations into the vernacular is to be commended. Recently there has been published an English version of Bachye's "Duties of the Heart," and now we are promised a revised edition of Dr. M. Friendlander's rendition of Maimonides "Guide to the Perplexed," which is to be published in this country by E. P. Dutton & Co., and an English translation of Jehuda Halevi's "Al Khazari."

NOTICE.

TO CONTRIBUTORS—The Editor will be glad to consider MSS. suitable for "ISRAEL'S MESSENGER." All MSS. must be written on one side of the paper only, and the Editor will not hold himself responsible for the return of any MSS., unless accompanied by a stamped addressed envelope.

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Every business house in the Leopoldstadt, the Jewish quarter of Vienna, was closed and the houses draped, as were the Jewish quarters in Budapest, Warsaw and other leading cities in Europe. Although the Russian police arrested all who closed their business places on the day of Herzl's burial, yet the Jews persisted in paying this last mark of respect for their departed leader.

Memorial meetings are being held in every city in the world, wherever Jews are located. A peculiar characteristic of these services is the fact that Gentiles and anti-Zionists are joining in these demonstrations of grief.

The newspapers, the world over, with no exceptions, pay high tribute to the late Zionist. Even the Russian newspapers acknowledge his loss with protestations of grief.

Herr Marmorek, the sub-chairman of the Executive Council, will exercise the duties of president of the Zionist movement until a successor to Dr. Herzl is selected.

Philadelphia Zionists Mourn For Dr Herzl.

MEMORIAL SERVICES AT KESHER ISRAEL. – ADDRESSES BY RABBIS HOFFMAN, GROSSMAN AND OTHERS.

A remarkable demonstration of grief at the death of a beloved leader was made on Sunday afternoon, 10th July, at the Zionist memorial service for Theodor Herzl, in the Kesher Israel Synagogue, Lombard street, above Fourth, when more than a thousand Jews affiliated with Philadelphia Zionist societies thronged the building and were massed upon the street in the vicinity.

Preceding the synagogue service 500 members of the Young Workers of Zion assembled in the Zion Institute, 249 Pine street, and, bearing American and Zionist flags, marched to the synagogue.

Inside the building the crowd was so great that the aisles were a solid mass of humanity. The platform was draped and at the front was a large portrait of Dr. Herzl. At the corners of the platform were the blue and white flags of the Zionists and the American standards.

Rev. J. S. Sherbow acted as chairman. In referring to the death of Dr. Herzl, in his opening speech, tears streamed from his eyes and his voice quivered with emotion. Similar expressions of grief were general in the audience, and at impressive parts of the addresses the sobs of men and women were uncontrollable.

Rabbi Grossman was the first speaker. His address was delivered in Yiddish, and he referred to Dr. Herzl as one in whom the hopes of the entire Jewish world had been centered. "Herzl" he said, "was the greatest among his people, and his life has been devoted to bringing freedom to his oppressed brethren in Eastern Europe. Though he is dead his spirit is not departed, and the thought to which he gave utterance permeates the Jewish world."

RABBI HOFFMAN'S ORATION.

Rabbi Charles I. Hoffman delivered the memorial oration. He spoke in English and said in part:

"We are gathered here to-day to mourn the loss of a great leader in Israel. Greater is Herzl in his death even than he was in life. During his life time there was error connected with his work, for who lives and commits no error.? To-day whatever weaknesses and error there may have been have disappeared. We see only the strength, the greatness, the truth that were his. During his life he was the object of opposition and destruction. To day all men, all Jews of whatever shade of thought, assemble to do honor and to mourn for this great man in Israel who has passed away. To-day we are united in our grief. Who can say: 'Herzl belonged to us alone?' He was an Austrian subject. A German in language and thought. But the German Jews cannot gather together and say he belonged to them alone. Nor can the Russian Jews say: 'We were the ones who supported Herzl in his great plan. Herzl belongs to us alone.' Nor can the English or American Jews say: 'It was to us Herzl looked for support and final achievement. To us he was linked by sympathy. To us he belongs.' No, Herzl belonged to no section in Israel. He belonged to all the world. Herzl was a Jew, and all Jews have a share in this great grief. He erected a Jewish standard about which all Jews, irrespective of section or nationality could group themselves."

Rabbi Brenner followed with an impassioned address voicing the grief of the Jews at the death of their beloved leader. His remarks made a profound impression upon his hearers, many of them giving uncontrolled expression to their grief.

RESOLUTIONS ADOPTED.

Upon motion of Rev. Julius H. Greenstone, the following resolutions were adopted:

Woe unto the ship that has lost its captain! Woe unto us who have lost our leader and guide! In the untimely death of Theodor Herzl, the organizer and guide of the destinies of the Zionist movement, the giant in moral strength and devotion to a holy cause, the self-sacrificing martyr who fell a victim in his battles in behalf of his unfortunate brethren, the Jewish nation has sustained an irreparable loss, a loss that, we feel, will not be soon retrieved. Words are too feeble to express the dreadful shock that we received at the report of our beloved chief's demise. Words, no matter how lofty and exalted, are inadequate to express the affliction of heart and the dejection of spirit that the news has caused. The people that walked in darkness for many centuries suddenly saw a great light. Theodor Herzl, a man with the broadest Jewish sympathies and with the clearest and sanest judgment, arose and pointed the way—the only right way for unfortunate Israel to pursue. The light illumined our path, it increased in brightness and brilliancy, so that we thought that the end of our troubles had come, that our redemption was near. Suddenly alas, the light was quenched, suddenly the torchbearer was snatched away from our midst, and we were again left in darkness. God is just; His will be done!

The beauty of Israel is slain upon the high places; how have the mighty fallen! Israel has become orphaned; Zion has become widowed! Who can offer us consolation? We have been made to drink our fill of the poisonous cup; God's wrath seems to be poured out upon the house of Jacob. The affliction is too great, the loss too overwhelming, there is no balsam to our wound. The choicest flower in Israel's vineyard has been plucked off by the ruthless hand of the destroyer. Our souls refuse comfort; God alone, who killeth and reviveth, who woundeth and healeth, can bind up our wound. In him do we put our trust. He is a living God. He will not permit His pious ones to see destruction. He will save Israel, His chosen people.

Our leader is dead. God in His inscrutable wisdom saw fit to remove from our midst that great and noble personality. Theodor Herzl, the prop and support of his people. But his work will live forever, it will bear fruit and be a source of comfort and blessing to a hounded, innocently persecuted race. "The righteous are greater after death than during their lives." The ideals which he cherished, the hopes which he extended to a despondent nation, the courage he instilled in the forlorn hearts of thousands, will now receive a greater impetus, now that our beloved hero is no more with us. The seeds he has planted, the self confidence with which he inspired his numerous followers, "the souls he has made" for the holy cause of Zionism — these will remain, and in these will the name of Theodor Herzl be perpetuated. The spirit of the great leader will continue to move the hearts of the nation to great and glorious deeds, for the glory of God and of his people Israel.

The Jews of Philadelphia in mass-meeting assembled, this day, the twenty-seventh of Tammuz, 5664, to give vent to their feelings at the calamity that befell the Jewish nation in the premature death of Theodor Herzl, thus pour out in feeble and most inadequate words their distressed hearts. We are overwhelmed with grief at the enormous loss that befell the congregation of Israel and we resolve herewith to endeavor to further the great plans for which our lamented leader lived and died. We resolve at this sacred moment to follow the line of action laid down for us by our leader, to labor with all our might and with all our souls toward the attainment of the great aim that was the goal of his life - a legally assured home in Palestine for weary, unfortunate Israel. May the God of our fathers assist us in this great and holy cause.

We furthermore resolve to endeavor to erect a suitable memorial to our beloved leader in this city of Philadelphia, so that future generations shall also know Herzl, and over treasure the memory of this great Jew, the father of his people, the leader of multitudes, him whom God had chosen to direct the destinies of a nation and show it the aim toward which it should strive.

We furthermore resolve that these feeble words, wherein an attempt was made to express the great grief that moves our hearts at this moment, be forwarded to the widow and to the bereaved family, so that the knowledge that the whole Jewish nation joins her in her overwhelming misfortune may act as a balm to her broken heart. May God strengthen her in her grief and permit her to rear her children in the spirit that actuated the life of her great husband.

May God, the Father of Israel, send us a Joshua, a man of wisdom and strength, who shall continue the great and noble work begun by the deceased. Help us, O God, in our misfortune, for to Thee alone do we turn in prayer. Thou art God, and there is none besides Thee!

The resolutions were signed by Rev. Julius H. Greenstone, Dr. Benjamin L. Gordon and Mr. Herman Krieger.

MOURNING IN NEW YORK

DR. FRIEDENWALD'S MESSAGE.

Zionist the world over are smitten with grief and mourning at the death of Dr. Herzl. In him they recognized not only their born leader, the only man who could have called the Zionistic Conference into being, who was able to carry on the movement during the early year of weakness and against the storms of hostility, who was able to unite the Jews of all countries and inspire them with courage and hope and determination to strive to reestablish the Jewish people. He inspired implicit confidence in all his followers and thus he has organized a world movement whose adherents now number several hundred thousands and embrace many of the brightest minds among the Jews.

The death of such a leader is a great and sorrowful blow to the organization and to individual members. But it need not be feared that the blow will stun the organization. The work will go on. The movement which Herzl called into life is now so firmly established by him that we shall continue our labors, inspired by the ideals of Zionism and by the life and work of the leader whom we have just lost.

(Signed) HARRY FRIEDENWALD, M.D.

President Federation of American Zionists.

MOURNING ARRANGEMENTS.

The following is from a message to Zionist organizations issued by the secretary of the Federation of American Zionists, relative to the arrangements in connection with the memorial services in honor of the late Dr. Herzl:

"To the officers and members of organization:

"The lamentable blow which we have all suffered by the death of our beloved leader, Dr Herzl, admits of no common expression of feeling. All that the greatest or least feel is felt by those upon whom the administration depends in this sad hour. You yourselves feel that the movement must go forward, and those who represent you will see to it that nothing is wanting, as far as human endeavor can go, to strengthen

"At this moment all that can be considered is the fitting expression of our sorrow and grief; and the president has authorized the following steps; you are asked most earnestly to cooperate in their sad completion:

"To use only such forms and symbols of mourning as are strictly Jewish, and in conformance with Jewish feeling.

"To arrange that offerings in memory of the departed be donated at all synagogues on Sabbath, July 16; the money to go to the Jewish National Fund.

"To organize in each city on Sunday, July 17, memorial mass meetings in honor of the deceased.

"To arrange that Hespedim be delivered in all synagogues on Thursday, July 21, the ninth of Ab.

"Each society is asked to inscribe the name of Dr. Herzl in the Golden Book of the National Fund.

"An album will be prepared of all messages and resolutions.

"The whole month of Ab has been set aside as a month of mourning for Zionists.

"The executive council will meet in New York on Sunday, July 17."

At Monday's session of the Union of Orthodox Rabbis a resolution of sympathy was adopted and a cable sent to Madame Herzl. Rabbi Margolis delivered a touching eulogy to the rabbis many of whom wept bitterly, standing all the time.

On Wednesday a memorial service under the auspices of the Misrachi, a Zionist organization, was held at the Suwalker synagogue in Forsyth street. The sacred edifice was filled to overflowing and the most touching scenes were witnessed.

Addresses were delivered by Rabbis Ridbas, Margolis, Lasker, Ginzburg Zivitz and Rosenberg and Mr. Horovitch. In response to a request of Rabbi Lasker the large congregation, men and women, rose and with uplifted hand swore allegiance to the Zionist cause.

DR. HERZL.

Knowing him as I knew him, knowing the dreams he dreamt, the faith that buoyed him, the impersonal character of his national idealism and the energy he put forth, the example of hourly toil that he set all those who labored with him, knowing him thus and his public achievements and the widespread poignant personal grief his death has caused, and knowing something of our history, I set him down as the greatest Jew of the whole Exile period without question or reserve.

His like not having been since, perhaps, Nehemia and Zerubabel, his like will not arise again in an hour. The Zionist world is grief-stricken beyond expression, its ache does not permit it to discuss across the bier of its champion the successor to an office which he made for himself, and which he alone in all his many served capabilities was qualified to fill. Nevertheless, the Zionist movement, stirred by the deep emotion at personal loss, will go forward to reap the ultimate harvest of his sowing. He was loved because he represented an idea, but the idea was before even him, and it will continue.

Thousands of Jews, realizing now what Herzl was to Israel will put forward personal energy to help replace by whole-hearted effort of a people the labors of their leader. We may pass through some stormy and troublous times, but Zionism has come to stay and will achieve its victory around the tomb instead of around the living personality of Theodor Herzl.

J. DE HAAS.

PRESS OPINIONS.

The Russian press publish lavish eulogies and speak of the loss which the Jewish people have sustained. The Russo-Jewish papers appear in mourning. One of the Russian papers calls Herzl "the greatest Jew of the period." The "Koelnische Zeitung" regards Herzl as the direct successer of the Maccabeans to whom it likens him. The English press also devotes much space to Herzl's death. The "Times" asks: "On whom can the mantle of Herzl now descend? Where can such another modern Moses be found? Rumor points to Nordau as Herzl's successor, but clever, as undoubtedly he is, he is not Herzl. Meanwhile Marmorek acts." The other London papers state that the East End of London is one great scene of appalling grief. The belief is expressed that no other Jew will obtain the same hold on the people of the East End as Herzl did. One leading daily newspaper says that the Jews of England must unite round the grave of Herzl and carry on his work.

FRENCH SYMPATHY.

Besides the official expression of regret the newspapers in Paris and throughout the country are united in mourning the death of Herzl. The "Correspondence" says that by the death of Herzl the Jews have lost the one man who had the ability to lead them. Herzl had the quick perception, alertness and insight of a great statesman. His views were large, hence his plans were broad and comprehensive. To him belongs the credit of not only founding Zionism but of also recreating Hebrew nationalism. The hope which the Jews cherished in a vague way for many centuries of being again restored to the Holy Land was not only put in concrete form by Herzl, but was actually brought within measurable reach of success by him and certainly well within the range of practical politics.

KING EDWARD'S MESSAGE.

King Edward expressed the deepest sympathy for the Jews in the overwhelming loss they have sustained by the death of Dr. Herzl.

NOT PERMITTED TO MOURN.

The Vienna "Volkszeitung" of July 11th reports that the Warsaw police forbade the closing of Jewish shops as a sign of mourning the day Dr. T. Herzl the late Zionist leader, was buried. The police said, "Business must not be stopped by a Jew's "death."

Many of the Jewish tradesmen who persisted closing their places of business were arrested.

"Die Welt" on the Dead Leader.

Die Welt, the official Zionist organ, in the course of its leading article makes the following pathetic remarks:

Theodor Herzl! What a meaning did these two words have for us! How had we all clung to him; we felt ourselves bound to him by indissoluble indestructible bonds! When we saw before us the noble countenance, the wonderful face that beheld us with the beautiful, sad eyes, which could become so fiery bright, when we heard the voice which, among a thousand others, was welcome and dear to us, when we saw him smile with the fine, melancholy smile that so well became him, we did not then feel drawn to him, who would not fondly have told him how much love he awakened! We knew, however, that his was a shy and modest temperament, and that we might display little of the great love our hearts bore him. But he well appreciated what he was to us, and when sometimes he let himself go, when he experienced real joy or deep pain, then he could display much warmth of feeling and he would give back twice and three-fold the love we offered him.

He was as powerful in his sensibilities as he was in his whole personality. But he was ever most anxious to avoid hurting those who offended him, and he never repaid his worst slanderers and detractors evil for evil. Those whom he did not require he simply ignored. That was his only way of demonstratively expressing his dislike. Even when he was sorely tried, and had to enter the lists with his opponents he never allowed himself to descend to anything gross. Like his appearance so was his inner being, noble. The simplicity of the truly great man showed itself in all that he conceived and achieved. In this pure soul there was no room for anything petty. With the sadly smiling composure of the Wise he looked on men and things, and the greater demands he made upon himself the easier did he find it to forgive, even when it brought him anger and sorrow, the pettiness in others. There was, perhaps, a little of the cynic in his outlook, although he would never confess it. It did not prevent him, even if it existed, from embracing, with fervent love, not only his poor, wandering people, but the unfortunate and oppressed of every clime. Nothing could stifle this love within him. Mockery, derision, detraction, libel, were reduced to impotence on the bright shield of his pure life. Even his opponents must confess that his unselfish devotion, his unceasing selfsacrifice, his enormous industry and energy, his happy knack of seizing every opportunity which he believed he might utilise on behalf of his brethren, his high sense of duty, his sincere modesty and kindness of heart, made him a personality worthy of affection and admiration. His intellectual pre-eminence was never called into question, any more than there can be any doubt that our people has not produced such a great figure for centuries.

And now all this is taken from us. The splendid personification of manhood is laid low, and, all that was mortal in Theodor Herzl has been consigned to decay. But only that which was mortal! He will live immortal in the memory of his people. In indelible characters he has carved his name in the annals of mankind. Though short the period of his labours for our people, great is the measure of his achievements. Not in vain do hundreds of thousands cling to his memory with a frantic love; he has given them the finest that it is in men's power to give—a hope, one day to be fulfilled, which helps them to continue their struggle with fortitude, to fill their lives with strength. He had taught them to think and believe in noble things, showed them that fidelity to, and love for, the majority are the first things that make live worth living.

He was faithful to us, and we have given him faith in return. Faith for faith! Theodor Herzl we remain true, true to our people, true to thy will, true to thy unfading memory! Thou art still with us, our children and our children's children! Thou shalt be their example! To think of thee as their hero, their shining light that will we teach them. Thou shalt live on as long as there are true Jewish hearts and honest men. Thou art still with us, though thou hast left us—Theodor Herzl, our star, our light!

Telegrams of Condolence.

The following telegram has been received from the Minister in attendance on the King of Italy:—

My august Sovereign, the King, on receipt of the sad news of the death of Dr. Herzl, has requested me to interpret to you and your colleagues his thanks for your sentiments towards him and his sincere condolence for the severe loss, which you have just sustained, of your eminent chief with whom His Majesty had the pleasure of being personally acquainted.

The Grand Duke of Baden sent the following telegram:

I have learnt with profound sympathy the sad news of the death of your President, Dr. Herzl. I thank you for information, and offer you my warm sympathy in your great sorrow. I recognise with you the great significance of this loss, and will hold the departed in grateful memory.

H.R.H. the Grand Duke of Hesse wired:—

H.R.H. the Grand Duke of Hesse is grateful for being informed of the death of Dr. Theodor Herzl, and expresses his sincere sympathy at his loss.

Dr. v. Koerber, the Austrian President of the Ministry, sent the following message—

In thanking the Actions Committee for the sad intelligence of the demise of their President, Dr. Theodor Herzl, I beg to assure them of my warm sympathy.

Dr. Nordau telegraphed:—

Stunned by the terrible blow, I seek in vain to recover my composure. Our loss is irreparable. What our unhappy people possessed in Herzl it will only now realise when he has so permaturely departed. I know that, although suffering from sudden pain, I am not exaggerating when I say that such a combination of love for the Jewish people, belief in its future, heroism, self sacrifice, inexhaustible wealth of ideas, will, power and patience, has not been seen for centuries and will never be seen again. We shall never cease to lament him but in order that our grief may not be unfruitful we must resolve to continue to work in his spirit. There can only be one worthy monument for Herzl: The completion of his work.

A memorial service was held on Wednesday, the 13th July at the great Synagogue, London, in memory of the late Dr Theodor Herzl which was organised by the English Zionist Federation. The Rev M. Hast Officiated at the service, which commenced with the Mincha service. The Haham, Dr. Gaster preached the following powerful sermon:—

Therefore, said I, look away from me, I will weep bitterly, labour not to comfort me, for the desolation of the treading down, and of perplexity, from the Lord, the Lord of Hosts, in the valley of vision; a breaking down of the walls, and a crying to the mountains." (Is xxii., 4,5.)

My Mourning Friends, I still see the aged mother who has lost with her only son all that was left to her in this world; I still hear the lament of the young widowed wife sorrowing over the love of her youth; the voice of the only son is still reciting the solemn Kaddish for his father; hushed multitude throngs round the temporary abode of the moral remains of him who had been one of the chosen of the Lord. I feel still the burden as we carried him on our shoulders to the grave, just as in days gone by we had lifted him in life to the leadership in Israel But all this sorrow and grief, all this wailing and suffering is as naught compared with the great lament of the nation, for wherever the sad tidings had reached there was wailing and sorrowing among the Jews. Above the sobs in the cemetery at Vienna one could hear in the distance the moaning of the human sea, too dazed as yet to give expression to its woe, too overwhelmed to find words for its grief. When the pain is greater no tear falls, no word passes our lips, the heart alone weeps; and the heart of the Jewish people is weeping, weeping for the new desolation which has overtaken it, or the destruction which has encompassed it, for the great fire which the Lord has kindled. My presence here, and the fact that my colleague, the Chief Rabbi has kindly placed the pulpit at my disposal, and the authorities of the synagogue have opened the doors for this solemn service, testify to the general feeling of sorrow and grief over the passing away of our great leader. We are living at a time when wonders are scoffed at, miracles held up to ridicule. Can we conceive a greater wonder, a more surprising manifestation of the divine guidance of our people than this sudden revelation of Dr. Herzl. He came forth from a quarter never suspected before, starting on a glorious career for the redemption of his people, issuing from unknown depths of human society, like the shooting stars in heaven. By education and by profession he had lived in an atmosphere so remote from our Jewish homes, he was so slenderly connected with our traditions and hopes, that none could dream of a leader and guide in Israel to arise from that section of society. Removed from us by almost all we hold dear, he none the less was chosen by God to lift again the old ensign and to unfurl the flag of Zion before the astonished eyes of the world. We, with our limited understanding, influenced by precedents which we did not always fully comprehend, looked for a totally different type to be the future leader of our people. But God selects His own in His own way. Some are hallowed to the work by the fiery coals from the altar which touch their lips, others are directly touched by the hand of God; and in our very days in the midst of the social and political progress of which we boast, He raises up a prophet, He calls forth His chosen one to be God's messenger, the herald of better days, who is to pave the way for the Lord in wilderness, and who is to smooth the difficulties in the path of our nation. Wonderful and unfathomable are Thy ways, O Lord, and surpassing mighty are Thy deeds! And thus Herzl was called to stand before kings, to plead the cause of his people, to take counsel with the rulers of the world for the welfare of his nation. He suddenly felt his eyes and his heart turning away from the things in which he had hitherto delighted to gaze longingly on the land of our fathers. The old vision of the heavenly Paradise which, according to our ancient, beautiful legend, the soul sees before entering the world, stood before him in vivid reality, and, henceforth, he placed himself unreservedly and unselfishly in the service of that vision, the soul of our nation; the early Paradise lost once was now to be regained, and the people again to be communing with their God in the land in which He spake to our forefathers. Is not this a miracle and wonder? Who would have thought, who would have believed it unless he saw it with his eyes, that this old and glorious ideal, sadly neglected in modern Jewry, should once again become a living reality, or that the feeble spark of national Jewish enthusiasm should have been fanned into that mighty roaring flame which is now illuminating the darkness all over the world, and is sure to prove another lightning beacon, the column of fire to precede our people, in its march towards the Promised Land. Often when a nation is opressed by a great grief, or is haunted by vague desire, the soul feels as if it were groaning in darkness looking for a ray of light that would dispel the gloom, or for a word to express the wish; it wrestles and struggles to break the fetters and to find the magic word of redemption. It is the greatest glory for a man to have found that word and to have freed the soul of his people from the anguish and from the ban under which it lay. Dr. Herzl found the word which crystallised all the yearnings and hopes of the centuries. He set the Jewish soul free and the enthusiasm aglow. He reminded the Jews that we are still unalterably attached to the old centre of Jewish national and religious life, that Zion remains the ultimate object and aim of our aspirations, that the old prophecies are still a living force, and that, above everything else, we are still God's own chosen people. The effect was soon felt. From all corners of the earth the response came, it surged up from the innermost consciousness of the masses, and to the standard of Zionism flocked all those whose souls he had freed, and to whose life he had given a new centre. Endowed with great gifts, he stood forth as the leader of his people, every inch a king, and none could withstand the charm of his being, the nobility of his bearing, the holy fire burning in his eyes, towering above the multitude by an iron will, by an indomitable courage, by an inflexibility of determination,

and, withal, a man all weakness and the strength of a lovable character of a great man, a born leader, and a devoted son, and a loving husband and father. All that was dear to him he sacrificed for that great idea which seized him with elementary force. Great and lasting has been the achievement. We do not measure the life of man by the length of days allotted to him, we measure it by the work done, by the results obtained. Living as we are in this part of the world, we are without adequate knowledge of, and, perhaps, without sympathy with, the profound changes that have been going on in the spiritual life of the academic youth of Europe, of the young men who, year, gather at the great centres of learning. They who from the hope of future had slowly been weaned from their ancestral faith, and had been taught to look up your teaching as devoid of any idealism, and of our life is the embodiment of a crude materialism. They began to doubt and began to be lost to us. Now, for the first time, a new, though old, ideal was again shown to them, clothed in a modern grab, made to speak a familiar language, and it appealed to them with unexpected force. A new sun rose on the horizon of Judah's youth, a new, lofty standard was placed before their mental vision. An enthusiasm unknown before was borne within them, carried them away from the precipice, and led them from desertion. Their life began to be filled again with those noble aspirations, of which they were told Judaism had divested itself. More souls have been saved, more happiness has been disseminated, by Dr. Herzl, and by the movement led by him, to bring our young men and women back to the fold than all the preaching and teaching of the last fifty years. In the critical moment God remembered his people. Zion was not forgotten. A new conception of life dawned upon the young; they learned to know the nobility past, the promise of the future: They were roused by the powerful voice and magnetic influence of Dr Herzl, to turn to their unforgotten ideal. A complete regeneration has been inaugurated. In the midst of that gloom which thickens round millions of our people, suddenly fell the rays of the new sun, the sound of the Shofar has been heard, breaking the fetters, and calls those who dwell in the darkness and gloom to come to the light of freedom and happiness, to be won by their own efforts. The life which had almost been crushed out of them, is swelling up again: a new spirit is abroad, straightening the limbs, healing the wounds; a spirit of independence and vigour, breathed by Dr. Herzl in the dry bones. Some had hoped that his life would be prolonged for a greater span of time, that had been granted to him. Alas, he was not to be! Like in olden times, when Elijah was to be taken up to heaven, the prophets told Elisha: "Doest thou not know that thy master will be taken away from thee this day?" and he said: "I know it but hold your peace." And, like Elijah, Herzl has been taken away in a whirlwind, carried up to heaven by a chariot of fire. His mantle lies now on the other side of the Jordan. There is no-one who can, who dare take it until the time comes when God sends His own elect. To have rekindled hope in the breast of the forlorn, to have rescued the Jews from the slough of despondency, to have saved the youth from apostasy, to have carried aloft the old flag with pride and self-consciousness, to have given back to Judaism the day of its youth, are achievements which secure to him the immortality reserved to the few, to those upon whom God has placed His hand who He has singled out to be the messenger of His will. The glorious figure of Dr. Herzl is now added to the illustrious roll of our heroes. To have known him, to have worked and hoped and suffered with him is elevating thought, and inspiring conviction. To feel that we may, by a long way, follow his example, tread in his footsteps and carry the great work a little further than he left it is a privilege granted to few. May the thought of his single-minded devotion to his ideal, of his unselfish sacrifice for the welfare of his unfortunate brethren, remain a luminous example to generations still unborn, and strengthen us in our conviction of God's faith to His people. Undeterred by friend or foe, let us endeavour to carry on the sacred task, and live up to the everlasting ideal. The name of Herzl will shine through the ages with undiminished lustre as a lyre and a symbol of the man who lived for his people, and who in his death has began a new and more glorious life. He has paved the way, and has hastened the day when the word of the prophet will come true: and a redeemer will come to Zion, soon and in our days. Amen.

Mr. M. Neubrunn, a member of the local Zionist Association, writes from Wuchow under date of 8th instant as follows:—

"The sad intimation of the untimely death of our venerable and beloved leader Dr. Theodor Herzl has come as a painful news to me. It is a very hard blow to Zionism at large which will bear it with deplorable resignation. We have lost in Dr. Herzl a man the like of whom it is difficult and rare to find. It needs a better pen than mine to justly and adequately describe our departed leader's sterling character and personality. I trust steps will be taken everywhere to commemorate his name everlastingly to all Zionists. Is anything of the kind done in Shanghai?".

A special memorial service in memory of the late Dr Herzl was held in Hongkong in the Synagogue "Ohel-Leah" and Mr D S. Gubbay delivered the funeral oration.

NATIONAL FUND FOR THE CHILDREN OF DR HERZL.

Edward I. Ezra, Esq.	$ 25.00
N. E. B. Ezra, Esq.	„ 10.00
J. I. Jacob, Esq.	„ 5.00
I. A. Levi, Esq.	„ 5.00
	$ 45.00

Further contributions will be thankfully received by the Hon. Secretary, No. 6 Nanking Road, and officially acknowledged in the columns of the "ISRAEL MESSENGER."

Dr. H. S. Tanner in a recent edition of a Pasadena, California, paper says:—

One hundred fifty thousand persons die annually in the United States from tuberculosis, and there is a presumptive evidence to show that swine's flesh is the primary cause of this frightful mortality.

The Jews eat no pork, and consumption is a disease almost unknown among them.

The Bible student—the best book on hygiene extant will not deny that swine's flesh was prohibited under the old Mosaic law, and severe penalties were visited upon the disobedient.

Statistics show that the Jews, who eat no pork, are immune from cholera.

There has not been a single case of cholera in Russia, its stronghold among the Jews.

In London, in the severe cholera epidemic of 1849, only two Jews died of the disease.

Besides being immune from cholera, the Jews are singularly free from consumption and cancer.

A Sepher Torah was consecrated in memory of the late Mr. Isaac Jonah, of Bombay, on Saturday the 20th instant at the "Shearith Israel" Synagogue.

BIRTH.

LEVI:—On the 21st August, 1904, at No. 16 Quinsan Road, the wife of Mr. I. A. Levi, of a son.

H. E. Sir Matthew Nathan, Elected Honorary President, Synagogue "Ohel-Leah" Hongkong.

Our Hongkong Correspondent writes to us to the effect that His Excellency Sir Matthew Nathan, the new Governor of Hongkong, has been unanimously elected honorary President of the Synagogue "Ohel-Leah".

Levée:—The following Jewish residents of Hongkong were present at H. E. Sir Matthew Nathan's levée at Government House on Friday afternoon the 5th August:—Mr E. S. Kadoorie, Mr J. R. Michael, Mr A. J. Raymond, Mr E. Shellim and Mr D. H. Silas.

Dr Berthold Laufer, the eminent anthropologist, and a member of the Committee of the Rescue Society, Shanghai, who was here a few months ago, and who is at present staying in Cologne, Germany, will deliver on Thursday the 1st proximo, a lecture on the History of the Chinese Jews before the Congress for the History of Religions to be held at Basle, Switzerland.

Mr Ezra Arakie of Calcutta has collected Rs 240 for the Jews of Kishineff, who were rendered helpless and penniless in consequence of the anti-Semitic outbreak last year. Mr Arakie in a letter to *The Voice of Sinai* considers the amount so collected very poor and attributes this to the apathy of the leading members of the community to the Jewish cause.

The Jewish World says:—Those who are prone to believe that America is the grave of Orthodox Judaism direct their attention only to stories of kosher oyster-parties and hatless congregations on a Sunday Sabbath. Whilst these reports unfortunately have much truth in them, they have reference only to a section of America Jewry. That there is still an unabated devotion to the customs and practices of old in the land of the almighty Dollars might be proved in various ways. The most striking that obcuas to us for the moment is the publication of an abridged Shulchan Aruch with an English translation in three volumes! And remember, too, that in America the only attempt on a large scale to translate the Talmud into English has been made. Surely, them the knell of *Yiddishkeit* has not yet been sounded in the great Republic.

AN URGENT APPEAL!

Dear Brethren & Coreligionists!

With due deference I beg, on behalf, and as representative, of the PALESTINE JEWISH BLIND Institute to entreat you to cooperate with, and assist us in the efforts that are now being made in the Holy hand for instructing the Jewish blind boys and girls. There is a large number of blind children in Palestine, on account of the Egyptian eye disease which visited the land of Canaan in 1898-99. To relieve these an INSTITUTION has been established at Jerusalem where the blind inmates get boarding, lodging, and clothing, and receive religious, and technical education. The technical consists of instruction in the Manufacture of brushes and brooms, of canenetting for chairs, and weaving baskets, to enable them to earn, in afterlife, their livelihood independently. The INSTITUTE admits Jewish children SEPHARDIM or ASHKENAZY, YEMENITE or KURD without any distinction. On account of the most pressing demands, the School Authorities have been compelled to open a branch for the Jewish blind girls and have secured for it services of a competent lady teacher, who has had a 13 years' training in Vienna. We, however, regret to say that the financial condition of the Institute is not strong enough to cope with difficulties. I am, consequently, deputed as representative to travel in India, China and Japan, to collect subscriptions and donations.

May I therefore most fervently appeal to you, Brethren, to extend your generous help towards the relief and betterment of these unfortunate children, who have been sadly deprived of their sight? Our prayers will ever ascend to Him, who is Light unto the blind, that He may pour upon you His choicest blessings.

With respects,

I remain,

Yours obediently

M. J. SCHULMAN.

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Shanghai September 9th, 1904

Israel's Messenger.

Official Organ of the Shanghai Zionist Association.

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New Year's Number.

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A Fortnightly Jewish Paper Devoted to the Interests of Jews and Judaism in the East.

OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, 9th September 1904:— Elul 29th 5664

CALENDAR FOR THE FORTNIGHT.

Friday. Elul 29th, New Year's eve, (September 9th)
Sabbath commences (time of lighting) at 5.50 P.M. and terminates Teshri 1st, (September 10th) at 6.35. P.M.
Portion of the Law at morning service, Genisis, Chapter 21.
Mufftir, numbers chapter, 29.
Haphtara, Samuel I, chapter 1.
Portion of the Law at afternoon Service, Haazinoo, Deuteronomy.
Sunday, Teshri 2nd (September 11th), Second day of New Year, chapter 32.
Portion of the Law, Genesis, chapter 22.
Mufftir, numbers, chapter, 29.
Haphtara, Jeremiah, chapter 31.
Monday, Teshri 3rd (September 12th), Fast of Gnedalia, time of breaking fast at 6.35 P.M.
Friday, Teshri 7th (September 16th)
Sabbath commences, (time of lighting), at 5.45. P.M. and terminates, (September 17th), at 6.30. P.M.
Portion of the Law, Haazinoo, Deuteronomy chapter 32.
Haphtara, Hosea chapter 14.
Prophets, Zachariah chapter 11 to 14 inclusive and Ecclesiates chapter 5 to 8 inclusive.
Sunday Teshri 9th, (September 18th), Eve of Kippur.
Kippur commences (time of lighting and ceasing taking food) at 5.45. P.M. and terminates, Monday, Teshri 10th (September 19th) at 6.30. P.M.
Portion of the Law at morning Service, Liviticus, chapter 16, Mufftir Numbers, chapters 29.
Haphtara, Isaiah, chapter 57.
Portion of the Law at afternoon Service, Leviticus chapter 18, Haphtara Jonah.
Tuesday Teshri 1st (September 20th) Simhath Cohen, (annointed high Priest holiday.)

They lifted up their voice with the trumpets and cymbals and instruments of music and praised the Lord, saying, For He is good, for His mercy endureth for ever. II Chron. V, 13.

With trumpets and sound of cornet make a joyful noise before the Lord, the King—Psalm xcv III. 6.

To keep your secret is wisdom; but to expect others to keep it is folly.—HOLMES.

"LIFE'S COMMON WAY."

BY FLORENCE WEISBERG.

REJOICE, O young man, in thy happy youth,
Let thine heart cheer thee in time early days.
Walk in thy heart's desires and let thine eyes
Rejoice in all things fair!
(Yet know for these
Thou wilt be brought to judgment before God!)
Put sorrow from thy heart, and evil things
Far from thee: for the prime of life and youth
Are Vanity.
Yet in these days of youth,
Remember thy Creator: Yea! before
Those years draw nigh, whereon thou needs must say
"No joy have I in life"—before the day
Whereon the silver cord will be made loose
Whereon the golden bowl will break in twain,
When to the earth the dust returns again,
And to the God, who gave it, will return
The spirit of the soul!

ECCLESIASTES

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. Joel 2-1.

SHANGHAI JEWISH SCHOOL FUND.

Amount already acknowledged	$ 3,273.20	Tls 1,470.00
Mrs A. Sterling	10.00 „	
Chang Ping Dong Esq.	10.00 „	
Chu Yung Ching Esq.	30.00 „	
S. Vita Esq.	5.00 „	
R. M. Noblston Esq.	5.00 „	
Jacques Sanft Esq.	5.00 „	
D. Abramovetz Esq.	3.00 „	
Mrs Seif	3.00 „	
M. Greenberg Esq.	2.00 „	
Total	$ 3,346.20	Tls 1,470.00

Further donations and or subscriptions will be thankfully received and acknowledged by any member of the Committee or the Editor of this paper.

RIP VAN WINKLE OF THE TALMUD.

By Dr. Abram S. Isaacs. (New York)

AGES ago—it was about fifteen hundred years—there lived a man whose name was Rabbi Honi. In his busy and stirring times he loved solitude, the quiet fields, the silent hills, the lonely mountain rivulet, anything that would make him forget his daily surroundings.

"What is life? what is life?" he asked himself, as with slow and measured step he crossed the meadows, far beyond the outskirts of his native town. "It is like the fleeting shadow," so he thought; "not like the shadow of a tree, nor yet the shadow of a wall, but like the shadow of bird, which mounts aloft, and swiftly flies away."

He sighed as he went along, as though he were bearing some hidden burden, some unknown care that changed into wretchedness the currents of his being. But his sadness was converted into wonderment, as he saw an old man planting a carob-tree. Love and happiness beamed from that aged face, while with trembling hands and tottering limbs he busied himself with the task.

"Unfortunate man!" cried Honi, in a voice of scorn, "what folly is thine! Dost thou waste thy feeble powers in planting a tree whose fruit will grow in seventy years? Dost thou hope to live so long? Poor fool, poor fool! It is a world of fools."

"Master," the old man replied in gentle tones, "thou art mistaken; I plant the tree, not for myself. In my youth, I gathered fruit from trees which my grandsires planted; and now I, too, would provide in this way, at least, for the happiness of my descendants. It is an innocent pleasure, on my part, and makes me happy." And the old man with heightened color and shining eyes, continued his work.

"Happiness, happiness!" murmured Honi to himself. "What is happiness when life is so fleeting, and failure the universal law of nature? Why should we concern ourselves with the future, when our present burdens are so many, with no prospect of cessation? Why provide that our children gather ripe, luscious fruit, to make their lives happier? Will they not suffer and die, and is not our labour vain?"

Unable to answer these questions, oppressed by doubt, and wearied by his walk, Honi sank upon the grass and fell asleep with a child's unconsciousness. The sun sank to rest, and still the rabbi slept. The stars shone in the clear Eastern skies, and still he slept. Dawn broke, and midday came, and a hundred nights passed, and still he slumbered. What profound peace was his! Soon a wall of stones sprang up around him, and formed a friendly shelter that hid him from passers-by. So the years ran on with rapid tread, summer and winter, seedtime and harvest, with all their varied changes, and the rabbi did not wake, although each day the sunbeams hastened to greet his resting-place, diffused a kindly heat, and seemed reluctant to leave. Was this circle of stones his cemetery? Was the rabbi forgotten by the world, whose claims he had not recognised?

Seventy years had elapsed, when suddenly the stone wall disappeared as mysteriously as it had first originated, and the rabbi awoke. He rose to his feet a little awkwardly at the start, as if unused to much exertion. Then he rubbed his eyes, glanced in very direction, and exclaimed: "I have had a pretty long sleep. It was scarcely night when I sank to rest, and now it is almost midday How stiff my limbs are; I must hurry home."

Somewhat dazed by the sudden glare of the sun, and with a peculiar confusion in mind and gait he set upon his way. His steps were slow and hesitating, when, seeing a carob-tree, he stood rooted to the spot. Like birds returning to their nest, his thoughts flew back to the scene—the old man, the planting of the tree, his own words of scorn seventy years before. Surprised, amazed, he approached nearer, and saw how stately the tree had grown, with its rich vegetation. A lad was eating of its fruit.

"Boy, Boy!" exclaimed Honi, in a voice of anxiety which was not to be restrained; "tell me, who planted this carob-tree?"

"Not I," the lad replied, with a light laugh. "Don't you know how long it takes such a tree to bear fruit? Why, my father told me that it was planted by my grandsire." And the boy continued eating to his satisfaction, without noticing the the stranger's anxious glance and peculiar grab.

The lad's words were not lost upon Honi; he grasped at once their true significance. He knew at last that he had slept seventy years. A nameless dread fell upon him as he resumed his way homeward. But the once familiar path had disappeared—the hills of his youth had been levelled. The green sward, which had yielded to his footsteps of old, had given place to rows of houses, and the long line of spreading trees, beneath which he had so often mused, was no more to be seen. The blue sky, so radiant in sunshine, seemed more distant than ever. Earth and heaven alike had changed.

He was soon in the heart of his native town, but he recognized it not. The streets, the houses, the people, were alike strange. There was not a friendly hand stretched forth to grasp his own; not a smile greeted him; not a voice gave him welcome. The multitude passed idly by. There were curious looks directed on him, and he caught now and then a contemptuous phrase. Some countenances seemed familiar to him, but they stared coldly when he began to address them, and his heart sank within him.

"If my friends and acquaintance no longer know me," so ran his thought, "at least my family will not spurn me; to them I will go, and seek rest in their midst."

Buoyed up by sudden hope, he inquired of a passer-by the dwelling of Honi's family, and soon with loudly throbbing heart knocked at the door. It opened, and a scene of household happiness was revealed. There were strong, healthy lads at play, their smiling mother sharing their joy, and a man of wellknit frame plying his work. As Honi entered, the room grew silent, and all eyes were cast compassionately upon the bearded stranger, with the sad, weary countenance.

Approaching the man, Honi asked in a trembling tone, "Wilt thou call for me the son of Honi?"

"Honi's son!" replied the man with an astonished air. "Why, he has been dead many years"

"But who art thou, then?" And the old man's head sank lower and lower

"I am Honi's grandson."

With a loud exclamation of joy, Honi drew nearer his grandson and was about to embrace him rapturously, saying: "I am thy grandfather."

But the man coldly stepped back, gazed at him a moment, and said: "Thou my grandfather! I do not know thee! I never saw thee! What monstrous imposition dost thou wish to practise on us?"

Honi then told his wondrous story of the sleep under the wall of stones, of his sudden awakening, and his return. He described his sense of desolation and helplessness, when he found himself a stranger among strangers, and he entreated them to deal with him more kindly and justly, being flesh of their flesh.

Honi's eloquence had at least one effect—it convinced his hearers of his sincerity. He evidently believed that he was the long missing Honi, and they had not the heart to undeceive him, or openly tell him of their want of faith. They resolved to humour him, and receive him as an honored guest in the house, allowing him to do whatever he pleased.

Thus Honi returned. His story was noised abroad. He became the talk of the town. They all thronged to see him, and to learn if he really was the rabbi whose mysterious disapperance had aroused such comment at the time, to be forgotten with the new generation. The stir and inquiry, however, soon grew less, then ceased entirely, and Honi was left to himself again. The home of his youth had undergone a transformation: it was his, it was his no more. At his own hearth he was a stranger. When he had many friends, he had abandoned them, and courted solitude; now, when he yearned for love and friendship, he was doomed to solitude. The whirligig of time brings its revenges.

He strove to rouse himself as the days flew by. He would mingle with the teachers, for he had been a teacher in his time. When he met them he knew them not, nor did they recognise him. It was pathetic for him to note in the school of learning how his name was spoken with great veneration, his verses quoted, his opinions discussed, his principles referred to and made the subject of keen controversy. And he sat and listened as if he were already buried—he, the living Honi—while his eyes were full of tears.

He often wondered whether, in the years when he was concealed by the circle of stones, he was less an object of concern than now, when he breathed the air of heaven and thrice each day uttered his praise to God—at morn, midday and eve. Why had life been restored to him, if his existence was to continue a bitter mockery? Why must his yearnings and aspirations remain ever unsatisfied? He loved mankind, and he was spurned by men. He delighted in the merry prattling and sunny glances of children, and when he appeared they ran away in fear. If in his manhood he had preferred study and solitude to fellowship with his kind, surely his penance had been bitter enough. Must the punishment be everlasting?

In his despair he shunned the school and the haunts of men with all his olden persistence. He sought the solitude again, buried in moody contemplation, which no effort of his could throw aside. One morning, following a lonely path beyond the outskirts of the town, he sank on the ground and exclaimed: "Give me society, O God, or give me death! I am alone on earth and my punishment is greater than I can bear. Call me to Thyself and to peace."

His imploring prayer was not in vain. His broken spirit soon found peace. Upon the wings of compassion God's kiss was breathed upon him and he slept. His life's stormy currents were calmed at last.

ANCIENT PRAYERS.

At the close of the service of the great Day of atonement the High-priest offered this prayer:

"May it please Thee, O God, God of our fathers, that we may not be forced to emigrate; but if it be so decreed by Thee, may it not be to a place where the knowledge of Thy Law is not found; and may we suffer no want; but if it be so decreed by Thee, may it not be a want of means to do good works; and may it please Thee to let this year be one in which righteousness prevails; also a year of plenty; of trading, of rain, warmth and shade in due proportions, so that no one may need the help of his fellowman, and no one be tempted to lord it over his neighbour."

When Rabbi Eleazar had finished his devotions, he added this petition: May it please Thee to let dwell within our the disciples borders, Love, Brotherliness, Peace and Amity; grant that may increase, our work for all lawful ends be blessed with happy issues, and that we finally obtain our portion in Paradise; that we may be armed for the good fight by the fellowship of the wise, and the prevailing of the good spirit within us; that every morning may find us cheered by hope, and governed by the fear of Thy name; and mayest Thou fulfil our wishes for the abiding good of our souls.

RUSSIA AND JAPAN.

CHRISTIANITY AND HEATHENISM.

The following letter, has been published *in the Liverpool Mercury of the 26th June 1904.*

SIR,—In the Bishop of Liverpool's eloquent and thoughtful sermon at Oxford on Sunday last, you quote his lordship as saying. . . . "All were looking with strained eyes towards the Far East, where a Christian and European Power was battling with an Asiatic and heathen foe, and all were striving to foresee what should be the end thereof." . . . Judged by conventional standards, Russia is, doubtless, a "Christian Power," and our brave allies, the Japanese, are, to Russia, "a heathen foe." By a regrettable geographical oversight Russia is in the Continent of Europe, which, rightly or wrongly, we associate with the forces and the ideals of civilisation. But dare we, setting aside smooth conventional phrases, remembering Gomel and Kishineff, remembering Russian brutality towards Jew and Finn alike, call Russia a "Christian Power?"

I am only a Jewish minister and, doubtless, in the eyes of many, I am far away from the Truth—for which we are all seeking, though in different ways—but I have always been given to understand that the foundations of a Christian empire are laid in the fear and love of God—the imperishable basis of the brotherhood of man and the Fatherhood of God. Judged by these standards I fear, Sir, that Russia cannot truly be called a "Christian Power"; or else it is "Christian" for us to hate and persecute and oppress one another; and that, most certainly, is not the teaching of Christianity. On the other hand, I regret to see the objectionable word "heathen" so glibly applied to the Japanese. It is but a doubtful compliment both to the Japanese and to ourselves, for we justly pride ourselves on our alliance with this brave and resourceful people. True, the Japanese are "Asiatics"—if that is any very grievous sin. That is an accident of locality and birth, which nothing can remedy; which, perhaps if we were Japanese ourselves, we would have no special desire to remedy. For life in free and beautiful Japan—even in war time—must be one long and poetic incentive to patriotism, to loyalty, and to civic virtue, even as if life in this dear England of ours, be we Jews or Gentiles.

Can Japan, however with any justice be called "heathen," bearing in mind the ordinary connotation and original derivation of this word. True, missionary work has failed conspicuously in Japan. Shintoism is still largely the religion of the people, while Pantheistic and Agnostic tendencies are prevalent among the upper classes. But who will gainsay that there are ideals in Japan, and that ideals are conspicuously lacking in Russia? No country which has high ideals can, with any justice, be called "heathen." I would venture most respectfully to direct the attention of the Lord Bishop to the works of Lafcadio Hearn, of Douglas Sladen, and of Petrie Watson ("Japan: Aspects and Destinies"), for the further consideration of Japanese ideals.

If it is "heathen" to be inspired by deepest love of Emperor and country; if it is "heathen" to love hearth and home; if it is "heathen" to intensify from day to day hallowed domestic ties; if it is "heathen" to believe that loving duty and willing service, self-sacrifice, and personal heroism, are the highest motives and the noblest ideals which can actuate humanity, then let us be 'heathen,' rather than pin our allegiance to that spurious religion, that counterfeit spiritual coinage, of cant and hypocrisy, of smug self-satisfaction and Pharisaism, which, alas, is too prevalent at the present day among all denominations, and is contrary to the spirit and the letter of the teaching both of Moses and Isaiah, of Jesus and Paul, of Confucius and Budda.

A JEWISH MINISTER.

Liverpool, Midsummer Day.

MR. JOSEPH EZEKIEL, J. P. OF BOMBAY.

To almost all the Jewish residents of Shanghai who are from India, the name of Mr Joseph Ezekiel, of Bombay, is familiar. It is a well known fact that most of the clerks that have been sent to China from India, in the employ of the well known and highly respectable Firms of Sassoons, have been educated by Mr Ezekiel, during the tenure of his office as Head Master of the David Sassoon Benevolent Institution, Bombay. To give a short account of the career of Mr Ezekiel, covering a period of about 50 years, is the object of this essay, which we hope will not prove uninteresting to the readers of the ISRAEL'S MESSENGER.

MR. JOSEPH EZEKIEL.

Mr Joseph Ezekiel was born in Bombay in the year 1834 and is the son of Mr. Ezekiel Joseph who was a Superintendent of schools established by the Free Church Mission in Bombay and the Kohlba district for the secular instruction of the Bene israelites. Mr Joseph Ezekiel received his education in the school and the college of the Free General Assembly, under the Rev John Wilson, the Rev. Dr J. M. Mitchell, and the Rev. R. Nesbit, his clear logic, and from the principal of the establishment, the Rev Wilson, his general perseverance. Mr Ezekiel is self-taught in Hebrew and successfully gained for himself a reputation for scholarship. During the year 1860 he began life as an assistant teacher in the David Sassoon Benevolent Institution and after 5 years he was elected to the post of Head Master, which he held for over 40 years. Several members of the Sassoon family passed successfully through him, as well as others who have done well in Government service in India, England, China, America and other places. During the early part of the year 1900 the school was closed, and Mr Ezekiel retired in consequence. Since 1871, he has been an Examiner in Hebrew at the Bombay University, of which he is a Fellow.

Mr Ezekiel has taken a prominent part in uplifting the status of the Bene Israelites Community, of which he is the recognised head. He translated numerous Jewish works into the Marathi language, the principal among which is the prayer book. For about 42 years Mr Ezekiel was active in promoting among them a knowledge of their religion and sacred language. Their improved position to-day is due to his indefatigable efforts to ameliorate their lots from every point of view. Mr Ezekiel has compiled about 20 works for their sole benefit which include treatise on the Jewish religion, and text books of Hebrew grammar. He has likewise prepared on several occasions special prayers in Hebrew and Marathi, and has delivered discourses and lectures to his coreligionists. Last, but not least, he has rendered an invaluable help to the Marathi Translation Committee of the Bible Society in the correction of their Marathi version of the Pentateuch.

Mr Ezekiel, is admired and esteemed by all his coreligionists, and is the Senior Warden of the Gate of Mercy Synagogue one of the oldest Synagogue in Bombay which was founded by Mr Samuel Ezekiel in 1796. Mr Ezekiel has devoted himself heart and soul to the Bene Israelite community, and it is through his influence, that several, who would have fallen easy victims to the missionaries, are now staunch adherents to their faith. It is related that on one occasion, Mr Ezekiel was challenged by a Bene Israelite convert to Roman-Catholicism to enter into a public controversy on the merits of the two religions. Mr Ezekiel complied with this request and the discussion took place in the presence of a large audience. It lasted over six hours, and the next day the misguided convert implored the disputant to get him again to the fold, which was done. A full account of this debate is given by the author of "Misweth Sholomo," who states that he was present.

In the year 1882, a Hindustanee paper stated that the Jews in Persia had used the blood of a Persian boy for Passover rituals. As such a statement was calculated to rouse the feelings of the Muhommedans, Mr Ezekiel took steps and in conjunction with the Commissioner of Police he called upon the Editor to rectify the mistake he had made in publishing the statement. The allegation was soon withdrawn, and an expression of regret appeared in the paper for its having been made.

In 1890 Mr Eezkiel was nominated a Justice of the Peace for the City of Bombay. Mr Ezekiel is a thorough linguist, and has acquired proficiency in several Eastern tongues, including Arabic, Chaldee and Syric. These have helped him a great deal in his Talmudical studies.

Mr Ezekiel is the President of the Bene Israelite Plague and Famine Relief Fund, and his advice is invariably sought by Government officials in matters concerning the Jewish community. He is likewise Vice—President of the Ummerkhade Committee; and a member of the Grievance Committee. For his services in these respects he has received the thanks of the Government.

It is interesting to mention that during the early part of this year a movement has been set on foot in Shanghai by the past students of Mr Ezekiel to present to him, a souvenir in recognition for the painstaking manner in which he taught them when they were under his care. The following is the text of the address forwarded to Mr Ezekiel which runs thus:

'Shanghai 20th January 1904.

Joseph Ezekiel, Esq, J. P.

Ex-Head Master "David Sassoon Benevolent Institution."

Bombay,

Dear Sir:—On behalf of some of the past pupils of the above Institution (whose names are set on foot), I beg to send you, and to ask you to accept the accompanying souvenir (a silver tea set), as a slight token of the sincerest appreciation of your kindness and the painstaking manner in which you taught us during the period we were under your kind care.

The excellent advice your were always ready to give us, will for ever remain green in our memories, and we are sincere when we say that we attribute any success we may have attained after our school career to you, who have worked unrelentingly to give us a sound education, which would stand us in good stead.

We shall always entertain towards you a feeling of love and veneration and shall always look back to the happy days we spent under your kind guardianship. In conclusion we earnestly hope and pray that the Almighty God will shower on you His choicest blessings and grant you life and undiminishing health and vigour.

Yours truly, E. Jonah."

Mr Ezekiel has contributed articles on the "Bene Israelites" and "Cochin Jews" etc to the Jewish Encyclopedia. He has been always invited to attend the Levees in Bombay. Only recently the new Governor of Bombay, Lord Lammington, appointed him to be Honorary Presidency of Magistrates for the City of Bombay, in the Mazagon districts.

Meeting of the Ashkenazim Jews, of Shanghai.

A meeting was held in the rooms of the Shanghai Jewish School, No. 9 Seward Road, on Sunday, 28th August 1904 @ 10.30 A.M. There were present:—

Messrs:—	Messrs:—
M. Dietrich	B. Venermann
M. Haimovitch	H. Kammerglin
I. Steinbeck	W. Leopold
H. Foox	S. Dorfonan
A. Schwartzberg	E. Vidgob
M. Perlmann	M. Greenberg
N. Padriachik	M. W. Tieffenberg
I. Tuttelman	E. F. Zellermeyer
R. Leipers	M. Rosenberg
M. Shiller	Y. Bosenberg
I. Tennenbaum	B. Cohen
D. Abramovitch	H. Dannberg
R. M. Noblston	I. Kaufman

On the motion of Mr. M. Haimovitch, seconded by Mr I. Steinbeck, Mr M. Dietrich was elected Chairman.

Mr H. Foox was elected Secretary on the proposition of Mr B. Venermann, seconded by Mr A. Schwartzberg.

The notice convening the meeting was accepted as read.

In opening the meeting the Chairman said:—We have met here to-day to discuss the advisability or otherwise of our forming a Synagogue for us the Ashkenazi Jews of Shanghai. To my mind the formation of such a Synagogue should at once appeal to the conscience of every one of us. It is our object to maintain the Synagogue the whole year round and not only during the High Holidays, as has been done heretofore. You are aware that an effort has previously been made to this effect, the result of which was not quite satisfactory; but, I am sure, that in view of the recent growth of the members of our section of the community in the Settlements, our present scheme will not meet with the same fate as that of its predecessors. Let everyone of us do his duty, and we may rest assured that our efforts will be ultimately crowned with success. I therefore beg to move the following resolution:—

"That this meeting approve of the idea of forming a Synagogue which will be called "OHEIL-MOISHE" and pledges itself to do everything in its power to maintain it for one year from the 1st September 1904.

Mr H. Foox seconded the motion which was put to the meeting and carried unanimously.

After some discussion Mr M. Haimovitch proposed that a Committee consisting of seven members viz:—Messrs M. Dietrich, I. Steinbeck, H. Dannberg, H. Foox, A. Schwartzberg, B. Venermann and N. Padriachick be elected with power to add to their number as may be required. This was seconded by Mr I. Steinbeck and carried *nem con.*

On the proposition of Mr M. Haimovitch seconded by Mr E. F. Zellermeyer it was resolved to appoint a sub-committee of three to collect donations for the proposed Synagogue. The following were elected:—Messrs. Dietrich, Foox and Schwartzberg.

Mr H. Foox proposed a hearty vote of thanks to the Committee of the Shanghai Jewish School for their kindness in lending the school rooms for the purpose of holding their meeting. Mr Steinbeck seconded the proposition which was carried with acclamation.

With a hearty vote of thanks to the Chair in complimentary terms for the trouble and energy he has taken in inaugurating the meeting, proposed by Mr Schwartzberg and seconded by Mr M. Haimovitch the meeting terminated.

A meeting of the Committee of the Synagogue "OHEIL-MOISHE" was held soon after the conclusion of the above meeting, in the rooms of the Shanghai Jewish School. There were present:—Messrs M. Dietrich, I. Steinbeck, H. Dannberg, H. Foox, A. Schwartzberg, B. Venermann and N. Padriachik.

The following gentlemen were elected office bearers viz:—

Mr M. Dietrich, *President.*
Mr I. Steinbeck, *Vice President.*
Mr H. Foox, *Hon. Secretary and Treasurer.*
Mr A. Schwartzberg, *Auditor.*

It was resolved that steps should be taken at once to arrange for the services during the ensuing High Holidays.

Blow ye the trumpet in the land: cry, gather together.—Jeremiah. IV, 4.

Blessed are the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance.—Psalm LXXXIX, 15.

ISRAEL'S MESSENGER.

Shanghai: Friday, 9th September, 1904.—5664.

DAY OF ATONEMENT.

SUNDAY eve the 18th instant will be the Day of Atonement which will be universally observed by Jews with all the solemnity with which it was invested from time immemorial. Unlike other Jewish religious institutions Yom Kipur is a day that gives ample thoughts and reflections to the waverers and Judaism at this season of the year can be truly said to gather her "stray sheep." The institution of the Day of Atonement dates from Moses. In Leviticus we read; "But on the tenth day of the seventh month is the day of Atonement a holy convocation—shall it be unto you, and ye shall fast." Further on we read that "no manner of work shall ye do, it shall be a statute for ever throughout your generations, in all your dwellings." Yes, it shall be a statute unto us. Its hold upon the Jewish conscience has been remarkable; it is reckoned as one of the mighty pillars of Judaism. Generation comes and generation goes but the Kipur stands for ever. It stands as a standing protest against the doctrine of Christian Atonement and Salvation. From the very commencement God has shown us that "whosoever hath sinned against Me, him will I blot out from my book." The question of a mediator has thus been set entirely at rest. Each individual must find out his own salvation; hence the institution of the Day of Atonement. We are not to enter into it to delude God, by an ephemeral repentance "which springs up in a night and perishes in a night." It will be an insult to the Most High, to seek forgiveness to-day for sins we go forth to-morrow to re-commit. "Let your garments be always white" as Koheleth said, is an admonition which all should take deeply to heart. Our penitential prayers do not make light of sin. In several passages they abound with a sense of man's weakness and of his proneness to err. The following passages from the Prayer Book may be cited in proof of this. "Our Father and King, do it for Thy sake if not for us. Our Father and King, do it for Thy sake and save us. Our Father and King, do it for the sake of Thy great mighty and revered names by which we are called. Our Father and King, be gracious unto us, for we have no good works of our own; deal with us in charity and loving kindness, and save us."

The idea of the Jewish Atonement is one that appeals more and more strongly every year to the heart; and let us hope that a time will come when it shall appeal to the whole world. Until then, the mission of Israel will be incomplete.

NOTICE.

TO CONTRIBUTORS The Editor will be glad to consider MSS. suitable for "ISRAEL'S MESSENGER." All MSS. must be written on one side of the paper only, and the Editor will not hold himself responsible for the return of any MSS., unless accompanied by a stamped addressed envelope.

TO SUBSCRIBERS. "ISRAEL'S MESSENGER." will be mailed, post free, to any part of the world for $ 4.00 per annum, payable in advance.

The Manager of *The Israel's Messenger* will be pleased to hear from the subscribers in case of irregularity or non-delivery of the paper and he will take prompt measures to ensure safe delivery of same.

EDITORIAL NOTES.

לשנה טובה תכתבו

TO whomsoever this reaches—whether far or near—may the ensuing twelve months be a year of light, peace, contentment and gladness to all Israel and mankind at large. May the ensuing year bring with it blessings and prosperity to all mankind.

o o o

We are on the threshold of a New Year. To many of us, the old year, that has gone, was as if it was yesterday. 5664 has not been a year of remarkable progress in as far as the situation of Jewry as a whole is concerned. The Jewish problem is of such stupendous nature to solve, that a year goeth and a year cometh and nothing of tangible importance is being achieved. The outlook in Eastern Europe is still dark, without any bright hope of amelioration. The fact remains that Zionism is the only panacea for the afflicted Jewish race. The need is greater than at any other time for an united Israel and to this end all the Zionist Societies over the world are striving with all their might.

"May the year and its misfortunes now cease together
May the year and its blessings now commence together".

o o o

ADON OLAM.

Lord over all! whose power the sceptre swayed,
Ere first Creation's wondrous form was framed,
When by His will Divine all things were made;
Then, King, Almighty, was His name proclaimed.

When all shall cease—the universe be o'er,
In awful greatness He alone will reign,
Who was, Who is, and Who will evermore
In glory most refulgent still remain.

Sole God! unequalled, and beyond compare,
Without division or associate;
Without commencing date, or final year,
Omnipotent he reignest in awful state.

To Him, no like, no equal e'er can be;
He, without change or substitute remains,
Without divisibleness or adjunct, He,
In highest might and power, supremely reigns.

He is my God! my living Saviour, He!
My sheltering Rock in sad misfortune's hour:
My standard, refuge, portion, still shall be,
My lot's disposer when I seek His power.

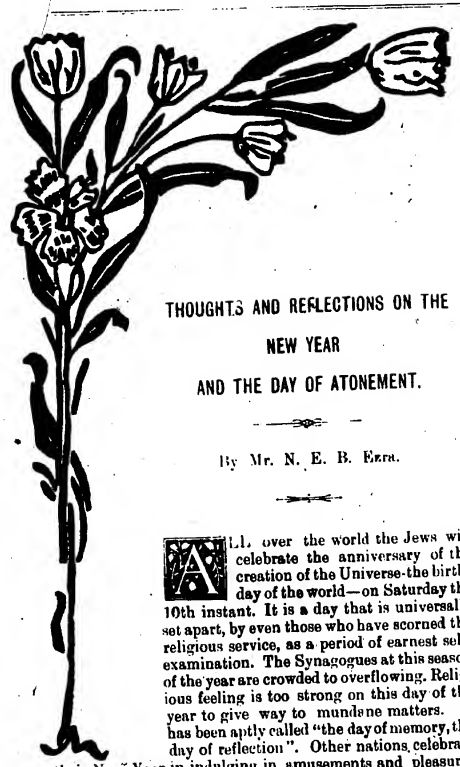
Into His hands my spirit I consign
Whilst wrapped in sleep, that I again may wake:
And with my soul, my body I resign;
The Lord with me, no fears my soul can shake.

Elsewhere in this issue we publish a very instructive sermon from the scholarly pen of the Revd. A. A. Green, Minister of the Hampstead Synagogue, London. Rev. Green has kindly allowed us in accordance with our request, to publish same in the columns of the *Israel's Messenger*. We feel sure that in the absence of a trained Jewish Minister the discourse in question will be read by our readers with more than usual interest. Mr Green is a very popular and powerful preacher in all the London Jewish pulpits and likewise a frequent contributor of interesting Jewish articles to the Jewish Press.

o o o

In this issue we give a full account of a meeting held in the rooms of the Shanghai Jewish School, by the Ashkenazi Jews, who are in great numbers here. The object for which the meeting was convened is to establish a permanent Synagogue in Shanghai wherein their section of the community can pray in the way they are accustomed to from their childhood. We are in great sympathy with their object as several times we have noticed that when they attend the Sephardim Synagogues they find it absolutely impossible to follow the reader. The result of their deliberation is indeed very gratifying to all, and we earnestly wish the newly established Synagogue "Oheil Moishe" continued success and permanency with the existing two Synagogues in Shanghai.

The Jewish Tribune makes the following editorial remarks:—Judaism is not limited only to the laws of the kitchen and occasional visits to the houses of prayer. Judaism stands for higher ideals than the preservation of one's health by using healthy victuals (KOSHER) and showing one's piety by visiting the house of God. It does not stand for only one's own benefit; it advocates the welfare of the whole world—the happiness of humanity at large. The greatest prescription for humanity's moral health was given by Moses. "Thou shalt love thy neighbour as thyself," is the greatest remedy for humanity. Many a book has been written in contemplating this sublime rule. The decalogue though given by revelation, though spoken by the Almighty Himself, yet all its commandments are based on that GOLDEN RULE. The laws of kosher and trefa tend to preserve the health of humanity, they are laws of hygiene; and as God is merciful and good to all creatures, He ordered us to take good care of our health. But Judaism is not so puny as to limit its great moral aim to one's own benefit only. Love for humanity, uniting all members of humanity into one brotherhood, under the wise guidance of the world's Father—GOD—is the aim of Judaism. When an idolator asked Hillel to proselyte him and teach him the WHOLE TORAH in so short a time as he be able to stand on one foot, this sage told him, "Thou shalt love thy neighbor as thyself" is the essence of Judaism, the other rules he might learn at a later time. Yet as the sole practice of Judaism does not make one a Jew, it follows that however a descendant of Jewish parentage may perform the moral laws of Judaism, by not practising the other laws prescribed for the Jew as an individual, he bars himself from the camp of Israel. He creates only a Judaism without the Jew.



THOUGHTS AND REFLECTIONS ON THE NEW YEAR AND THE DAY OF ATONEMENT.

By Mr. N. E. B. Ezra.

ALL over the world the Jews will celebrate the anniversary of the creation of the Universe-the birthday of the world—on Saturday the 10th instant. It is a day that is universally set apart, by even those who have scorned the religious service, as a period of earnest self-examination. The Synagogues at this season of the year are crowded to overflowing. Religious feeling is too strong on this day of the year to give way to mundane matters. It has been aptly called "the day of memory, the day of reflection". Other nations celebrate their New Year in indulging in amusements and pleasures of all kinds. Judaism teaches just the reverse. Long before the New Year dawns upon us, it forcibly reminds us to turn our minds to new thoughts and to new habits. It reminds us of Creation, of the time when the Universe was not yet formed, and its materials exhibited a state of chaos. The Talmud relates that God passes in review all creatures, examines and closely scrutinises the deeds, words and thoughts of each. The angels, it is said, exclaim tremulously: This is the Day of Judgment, when all creatures pass before God's tribunal for sentence. But higher than the celestial hosts and nearer the divine throne, stand the privileged children of God. The infinite Judge is at the same time their loving father who, after awarding the penalty for wrong doing, invite the erring to return to Him with the welcome words: Open your hearts to me, even as much as the needle's eye, and I will fling the gates of forgiveness wide open as the porch of the Sanctuary". In accordance with the Biblical command the New Year is heralded with the sound of the trumpet, which awakens the sleeping, rouses the sluggard, gives movement to those who stand still, and urges forward the slow. Who could help *thinking* when the trumpet sound announced that a year had gone? Who could help thinking, who could help remembering that we are a year nearer to the hour of death, a year nearer to our day of reckoning with God? If the sound of the trumpet is not the voice of the Lord, it is its representative, the effect of His express command. For it is said: "And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work; it is a day of blowing the trumpets unto you (Numbers 29-1).

The New Year gives us pause to consider whether we are still to remain callous or indifferent and whether we are not to remember the past and think of the years that have past. During some part of the year we may have lived a life without God, never mindful of Him, never mindful of His expressed counsel or will, caring not to pray to Him, and caring not to worship Him or recognise His Authority over us. But on the New Year Day, when we reflect on the past and recall the little energy we have put forth to come nearer to Him, we must be more than mortal or less than mortal if something like terror take not possession of our soul. When God summons His erring children before His tribunal, dare we think of deceiving or avoiding Him? Says the Psalmist "Whither shall I go from Thy spirit, whither flee from Thy presence? If I ascend to Heaven Thou art there, if I make my bed in the grave Thou art there, if I take the wings of the morning, and abide in the uttermost ends of the West, there too, Thy hand guides me, Thy right hand sustains me." The same thought is expressed in the Talmud, when we read that when Rabbi Johanan Ben Zaccai lay on his deathbed, the disciples, gathered round him, observed him weeping: "O light of Israel, mighty Hamoneh, upright pillar, wherefore dost thou weep?" And the sage replied: "If I were about to be brought before an earthly king for trial would I not fear? And after all he is, like myself, only a creature of flesh and blood, his power limited. His death or mine sets me free. But the One before Whom I am to appear is the Supreme King of kings, whose power endureth for ever, here and hereafter. Have I, then, not occasion for apprehension"? When a great teacher like Rabbi Johanan, whose life was pure, unselfish, disinterested, wholly devoted to the cause of his people and faith, spoke in this strain, what shall we say, who drink iniquity like water? The lesson therefore that the New Year conveys to us all, is the determination to forsake the path of transgression and evil. In the words of the Talmud "He who conceals his transgressions prospers not, he who confesses and forsakes them will be compassionated."

Rosh Hashana is not only the day of judgment: it is also a feast of joy. Its appointment is a proof of God's love. It is a day of memorial on which we are remembered before God, and saved from inward and external foes. For God is not only our judge, He is our law-giver, our King who will always help us. The mission of Israel is well emphasised in the New Year's liturgy. The following passages will appeal to the conscience of all, and for which all must long, and linger for their literal fulfilment. They run thus:—

"Now, therefore, O Lord our God, impose Thine awe upon all Thy works, and Thy dread upon all that Thou hast created, that all works may fear Thee and all creatures prostrate themselves before Thee, that they may all form a single band to do Thy will with a perfect heart."

"O God and God of our fathers, reign Thou in Thy glory over the whole universe, and be exalted above all the earth in Thine honour, and shine forth in the splendour and excellence of Thy might upon all the inhabitants of Thy world, that whatsoever hath been made may know that Thou hast made it, and whatsoever hath been created may understand that Thou hast created it, and whatsoever hath breath in its nostrils may say, the Lord God of Israel is King, and his dominion ruleth over all".

"We therefore hope in Thee, O Lord our God that we may speedily behold the glory of Thy might, when Thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon Thy name, when Thou wilt turn unto Thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto Thee every knee must bow, every tongue must swear. Before Thee, O Lord our God, let them bow and fall; and unto Thy glorious name let them give honour; let them all accept the yoke of Thy kingdom, and do Thou reign over them speedily, and for ever and ever. For the kingdom is Thine, and to all eternity Thou wilt reign in glory."

Now a word about the Day of Atonement, ere I conclude. Unlike the New Year it commands the serious attention of every Israelite. The Jewish Calendar has no other day of such solemn importance and significance as the Yom Kipur, which appeals very strongly to the Jewish heart. From the four corners of earth, the supplications ascend the throne of mercy that the humble spirits of the supplicators may be revived, their contrite hearts reanimated. Dr Margolis, of the University of California, in an article on "Atonement" in the second volume of the "Jewish Encyclopedia" makes the following observations:—"No matter how much else has fallen into desuetude, so strong is its hold upon the Jewish conscience that no Jew, unless he has cut himself entirely loose from the Synagogue, will fail to observe the Day of Atonement by resting from his daily pursuits and attending service in the Synagogue". It cannot be denied that the influence of Yom Kipur on the maintenance of Judaism has been greater than any other Jewish Holidays. Every Israelite—no matter what he may think during the whole year—is, in this season of the year, a fresh convert to Judaism. The Yom Kipur liturgy is so framed as to recall many pathetic remembrances of the happy days of old when the Temple stood in all its proud glory. In the words of the liturgy: "Happy is the eye that saw all this, but at the hearing of the ear the heart was sorely pained". Yom Kipur surpasses in importance all other institutions, because it addresses itself not to the members of any particular creed but to mankind at large. Judaism teaches the doctrine of individual responsibility. Every soul must work out its own salvation. No one can mediate between it and God. This one bold recognition of man's responsibility stands prominent as a truth that the ages have not weakened because it lies at the root of morality. We Jews have no sympathy with the Christian doctrine of Atonement and of Salvation. We see in this doctrine a deadly blow to human impulse, for it throws the whole burden of salvation on heaven. As has been well said by a recent writer: "It is not well for man to believe that his salvation is independent of his own will, of his own active participation. It is not well for him to fancy that salvation is an act of divine grace; it is not well for him to take the statement of Exodus 33-19. "I am gracious unto those to whom I am gracious, and I show mercy unto those to whom I show mercy", as a complete enunciation of the relations of God to his erring world. Surely Judaism is right and not wrong in building on a human foundation; in planting the feet of the ladder on the firm earth and refusing to rest it on the fleeting clouds. Angels may go up and down the ladder, but man's soul must go up and not down. His bliss, his salvation, must start from his own initiative. His soul is not all evil, not necessarily and inevitably sinful, not beyond his own saving power. Man can reach God and see His face by means of good works, by a noble life, by self-sacrifice, by suffering, by sympathy, and prayer. And Judaism does not put this theory into a formula. It provides days and occasions on which man may feel its truth and lay it to his heart. It annually gives us days which are themselves a homily, calling to repentance and amendment, to the casting out of sin by the resolve, practically determined upon, to set Virtue in its place." We cannot win God except by winning virtue first. Man must stretch out his hand, and God will grasp it. Without God man is nothing. When we are reduced to humility and our hearts and brains have been touched, then we can see how best we can serve our Creator, how we can make our lives better, then shall we have learnt the lesson of the Day of Atonement, when every heart is an open book, and every soul yearns for spiritual assistance. And therefore, in the words of Jehudah Halevi, "O mortal! apply thy reasoning powers, reflect and consider within thyself what thou art, whence thy existence, who it was that formed thee, endowed thee with intelligence, and with the faculty of motion. Behold God's mighty powers; awake thy soul; examine His *glorious* works; but dare not attempt to investigate the nature of the DIVINE ESSENCE, when thou searchest into the origin and end of things, or into what is occult and above human comprehension."

The following verses are by a non-Jew, sent to represent his sentiments concerning the Jewish race and faith:

SONG OF THE MARTYR-RACE.

Children of the Martyr-race
Firm from age to age,
Fired by heroic faith
Of Prophet, Psalmist, Sage;
Spite of bloodshed, torture, hate,
Scorn and gibe and sneer,
Loyal to your precious trust,
Stand and never fear!

Israel in the long ago
Heard the Holy Voice,
Harkened and obeyed the call,
Made her sacred choice;
Closely jealous of the charge
Guarded in her breast,
Cherishing the truth she held,
Served it with her best.

Peoples round to idols knelt—
Gods of man's device—
Served them in degrading fear,
Ignorance and vice.
Israel's message stirred the world,
Flashed the light afar,
Flung the banner of her Faith,
The nation's guiding star.

Children of the Victor-race,
Steadfast courage take,
Still your glorious task pursue,
Mighty truth's at stake.
Futile gibbet, fire and sword,
Cruelty, disdain:
All in sorrow's night proclaimed
Triumphs through your pain!

Bread upon the waters cast,
Found after many days;
For seed with patient weeping sown,
Sheaves homeward borne with praise!

Nations east and west at last
Join in heart and mind,
Israel's God to bless whose love
Conquers all mankind!

G. E. BIDDLE.

(Of the Theistic Church)

In the Jewish World.

"SEND US NOT EMPTY AWAY."

BY

REV. A. A. GREEN. (London.)

A SERMON FOR THE DAY OF ATONEMENT.

LIKE pilgrims coming within sight of the glorious consummation of their ardent search, we reach at last the hushed and solemn hour which puts its sacred crown upon this golden day. There steals over us a sense of exquisite exaltation which lightens into willing sacrifice the physical strain of this day of abstinence, and we forget our bodily weakness in the grand moral strength which pervades us at the supreme moment of this wonderful day. The shadows deepen and the sunlight fades, but the twilight brings no gloom and the coming night threatens no darkness. Our eyes see a setting sun, but our hearts perceive the golden hues of a lovely dawn. It is a glorious epoch in this day, it is a beautiful moment in our lives. We are touched with an emotion such as we feel at no other time, and something, tells us by an inborn intuition that we have brought ourselves at last into magnetic touch with the finest in our human nature and the nearest in our approach to God. There abound, in rich profusion, many beautiful texts which seem to give voice to much that we feel as the peculiar inspiration of this moment, but none can more finely or more adequately express the highest emotion of just this hour than the words of one of the last prayers uttered on this day, in which we beseech of the God before whom we prostrate ourselves, "Oh our Father and our King, we entreat Thee send us not away empty from before Thee." Send us not away empty! Ah, what a prayer is this, how it appeals to all the reality of such a day as we have passed, how it carries us down to the deep foundation upon which is built the whole purpose of our lives! Send us not away empty; whatever there is of conscience, whatever there is of hope, all the best purposes of life, all our highest impulses, all our fondest desires, concentrate themselves into this great [illegible]

REV. A. A. GREEN.

longing, "Send us not away empty from before Thee." This has been a day of prayer. It has been a long day of many hours, and many petitions have been outpoured from hearts touched with true humility. For most, if not for nearly all of us, it may not have been a day of concentrated devotion, of undistracted thought, of undiminished steadfastness of worship. But it has had its high moments for all of us, and there have come to us all times when we have deeply pondered, and, searching our hearts, have found some cherished thought which has lifted us up to the throne of God's mercy and moved us to pray, "Send us not empty away from Thy presence." Here, while we have reflected amidst the solemn associations of this great day of Atonement, the whole range of human life, the many aspects of personal circumstance, have passed through the endless gallery of our thoughts. Incidents have come back to our memories from the past, circumstances have stood out in bold relief from the present, inevitable hopes have asserted themselves for the future. The whole range and scope of our lives have passed before our mental vision, and as we have seen them touched here and there by so much with which our souls are entwined, on behalf of ourselves, and for the dear sake of others, we have felt how earnestly, how whole-heartedly, how beseechingly we must pray, "Send us not away empty from before Thee."

It has sometimes been said that prayer is apt to be selfish, but there are few of us who will not recognise that the best of our prayers are petitions for others, not ourselves. The most fervent of all our prayers throughout this prayerful day, are offered, not for ourselves, but for those whom, with all our faults, we love and think for more than ourselves. There are those among us whose anxious thoughts are inseparable on this day from some life dear to them, cherished with unspeakable love, surrounded by ineffable care, upon which the seal of sickness and of suffering has lighted with its attendant shadows of anxiety. For such as these many a heart has prayed this day, and a deep and real Amen is the echo of us all, as those who love them ask of the great God of [illegible]

There is between so many of us here assembled the deep, sympathetic bond which makes the heart of every father and mother beat in unison with all those who know the thoughts of parents for their children. What prayers have ascended to God this day for the young lives dearer to us than our own—lives which we have given, lives for whose welfare and happiness we would, with content, surrender our own if we could! How we pray that our children may grow to be good men and women, to useful and honourable lives to happiness and to wellbeing. How we beseech the Almighty that they may be saved on their way of life, from the pitfalls to manly and womanly character which defeat so many a father and mother's fond desires. How our hearts ache and feel inclined to break for those whom it is our one great prayer of life to rescue from the lower paths and set once more on the high road to probity and prosperity. Ah, those prayer! may God in His mercy hear them, and for all those who utter them do we now petition that they be not sent empty away.

There are some of us who, reflecting upon the faulty points in our own disposition, realise in the solemn thoughts of this holy day how much we require strength of effort, strength to keep ourselves up to the performance of life's duties, strength to be firm, strength to keep strictly to the paths of right, strength to close our eyes to the enticements of what leads us astray, strength to close our ears to the clamour of loud-tongued and sweet-toned invocation to the pleasant fields of forgetfulness where the moment is remembered and eternity is forgotten. Men are weak and temptation is strong; stronger than all must be that prayer to God that our better selves shall triumph, and that from this day of penitence and petition we may not be sent empty away.

Many and deeply felt must be the prayers presented this day for strength to meet what is for so many the uphill struggle of life. The world is full of those who are called upon to work in weariness, to labour with slow result, to endure with but little encouragement, to wait without a full reward. How many are called upon to find the whole sweetness of life not in the gifts which come to them, but in the claims which fall upon them. Courage, brother, strive on and be content. God ordains, God sees, God knows Much may be absent that men regard as blessing, but nothing is wanting to those who understand that God sends no one who seeks Him empty away.

Many, alas, but too many, there are whose prayers this day beseech God's mercy upon their own lives emptied and deprived of those other and dearer lives which may have been the strongest tie to love and interest. Hearts may have been entwined about lives which have ceased, souls may have clung to associations which have left nothing now but their sacred recollection. These experiences must come to us all, and the wisest among us will understand at last that, however cruel it may appear, death is not a misfortune of man, but a law of God. We cannot lose what we love without its leaving a void; but empty? —no, there shall be nothing empty in the life of any one who loves his God. Let us pray until we see this, let us pray until we feel this, and no one of us will God send empty away.

There are among us those who stand in the full plenitude of their youth and strength with all their lives before them. God grant that these be not empty lives, but that they may be blessed while youth remains with the high purposes which give the crowning grace to manhood and to womanhood. Oh for these lives so full of chances and opportunities! These young lives, how much they can do, how great they can be! Let every angel of high resolve and of noble purpose, speed the prayer that asks on their behalf, "Send us not empty from Thy presence away." There are those who have attained or are nearing the allotted span of life, and who knew that for them the past must inevitably be longer than the future. May the best that they have tried to be, rise at this moment to help them and teach them that there is a strength and purpose that can never be enfeebled, that there is a youth and hope which can never grow infirm, that there is a trust which to the last day of life shall give interest and purpose and utility to existence, until the great day of Atonement which brings to each life its close and its reward. May they to the end continue trustfully, happily, and securely to pray "Send us not empty from Thy presence away."

All that this day might give us we dare not hope to attain; all that this day might enable us to do, we cannot perhaps expect to achieve; but something, at least something let it give us, something let it help us, something let it make us, and to its last moment of all let us continue to ask, "Send us not empty away."

Like this day now drawing to its close, so life's little day comes at last to its end. To the end it must bring us much that we find hard, much that we cannot attain, much that we must leave undone; but so let us apply ourselves to this last hour of a great and solemn day, that on the last day of all when the sun is setting, it shall give us no dark night, but promise us a glorious and eternal day, and now and often in the year before us, and in the years to which we may be spared, may we ask of God, and deserve that He shall always answer as we pray, "Our Father and our King, from Thy presence send us not empty away."

THE LATE DR. HERZL.

LETTER FROM MR. CHAMBERLAIN.

Mr. L. J. Greenberg have received the following letter from Mr. Chamberlain:

40, Prince's Gardens, S. W.
July 12th, 1904.

Dear Mr. Greenberg,—I have heard with the greatest regret of the death of Dr. Herzl, for whose character and personality I had conceived a very great respect. I sympathise sincerely with the friends and followers who have lost so noble and unselfish a leader.

I am, yours very faithfully,
J. Chamberlain

MANIFESTO BY THE ACTIONS COMMITTEE.

The Smaller Actions-Committee has published the following manifesto:

Zionists,—Our great leader Herzl is dead. The grief we feel at his loss has sunk as deep in our hearts as the love we bore him. The oath we took at his grave was sworn by us all. He was one of the greatest and best sons of our people for centuries. As long as a Jew walks the earth, Herzl's memory will live, glorious and precious. In the present and the future, in exile and in Zion, his name will be surrounded with splendour and glory and honour. The leader is dead. The movement lives! Would you pay due honour to the leader? You will do it most worthily if you assist in the completion of the work which he began. He has left a horrible gap in our ranks. We must all step into the breach, we must summon up all our strength in order, if not immediately, then gradually, to fill it. Before all, it must be our endeavour unitedly to carry on and to strengthen the movement which he initiated, to further and develop the institutions which he created, to proceed along the path which he indicated and opened up. May God help us in all work! We have already summoned the Greater Actions Committee to meet in order to fix the date of the next Congress. Till then we shall continue to conduct the affairs of the movement as heretofore and on the lines laid down by Congress. Zionists, we expect from you the liveliest assistance. Let everyone do his duty, but above all, Brothers be united!

Signed,
Dr. Kahn, Dr. Koresch,
Ing Kremenezky, Arch Marmorek.

Vienna, July 10th, 1904.

Tribute by Mr. J. de Haas.

To the *Jewish Comment*, of Baltimore, Mr. J. de Hass contributes the following, under the simple title, "Herzl is dead"

He is no more. He was Theoder Herzl. the incarnate genius of the Jewish people. The centuries now and then yield us a human flower expressive in every petal of the human garden. Nature is not profligate—she takes, but she does not give so much. 'Tis a rebel cry, and even at that but a poor expression of the inward gnashing of teeth. Time may come when there will be a surcease of this first bitter sorrow.

The fields were bright in brilliant sunshine, the cherries being tempting from the branches, a bucolic state of happiness, and then all the world looked down and a hissing heat seemed to accompany us back to New York. Just, a news line of the unexpected, the unanticipated. A poor Jewess reading it on her quiet country porch began to weep and other faces grew long and sad. A child "Who, then, was Mr. Herzl?" And all that our tongue could command was "He was—."

That is the fact, a black, gloomy blob of fact, and we can get no further. "He was!" All the world knew the name. Every Jew must somehow have been possessed of a knowledge of a great personality, and he was—so much more. Out grief is inchoate, we are writing to ease a dull, numbing pain that leaves one clear in thought—an automaton that sees and reads telegrams, hears and guesses at messages over the long-distance phone. Three short hours ago we smiled at another's melancholy—a melancholy that would read Gray's "Elegy in a Country Churchyard"—and now we vaguely clutch at the philosophy written broadly in Bryant's "Thanatopsis."

And there are mere words, a string of them, as it were, drawn from the bundle in which is enfolded a terrible ache. Herzl is dead! This Jew, who dreamt in States, who made of the blue heaven and the mountain snow a flag; this idealist of the endless ideal; this uncrowned king of an undowered race—dead!

Nine years ago, about this day, he first faced a mass of Jews and told them of his hopes and of his fears. Nine years ago, about now, the witchery of his eyes began to inspire men who had been too dull to look even into a woman's eye for charm. Oh, how one could write of his life—the life of the great Jew! But what are the stories of his life? They will unravel themselves slowly. But he is dead! He lives no more, whose life might have gone on and on, spinning itself out in endless utility for his people, the people he loved. He understood in a flash and had thought out a plan in a second; his was a giant figure—gigantic against the pigmies of our times. And he who had earsed "impossible" from our dictionaries, who had claimed and obtained obedience—the master mind of many imperious wills lies low; nothing but the wish of him left, and that wise wish will carry a cold corpse to that Olivet to which he had fled so oft in spirit.

Herzl is truly dead, and died like any other human creature. The contemplation is impossible. For full six years we made holy holiday with his soul, basked in hid sunshine, moved under his quickening spell and accepted every whisper as a source of strength. How men have quailed beneath than gaze! How they have quivered befor his imperious scorn! And again, how has some enthusiast rushed with joy to tell us "I shook hands witq Dr. Herzl!" Gone—all gone. Did he die because men idolised him? Surely there was no sin in a hero-worship, because the hero was the embodiment of Zion. We cannot explain it. Who shall?

Years ago, in the days of close *camaradie*, we revelled with him at the thought of his death. Revelled, you say? Yes. We wished him dead—dead from an inevitable shot in a rebuilt Jerusalem. We pictured that scene—he, the writer and another drew it out in words on a hotel step—the ultimate triumph and the reward. And he accepted it as true in theory. We were lavish that day in the tale of the dead, for death is a little thing, a common thing, that by its frequency should not shock us. Then, too, perhaps at the real scene we would have turned our lips to a Kinnoth, but that at least would have been a death worthy of a Herzl. And we can get no further. Herzl is dead! Flung out of the bundle of life with half the threads half spun and the other half wholly unspun. He could do so much, and he will do nothing more in the flesh. Children of Israel in Russia, Rumania and Galicia, ye have lost your father and mother! He loved you with a man's strength; he would have nursed you with the tenderness of a woman. Brothers and sisters mine in many land, you who knew the smile of his eyes and the gravity of his beard; you closer comrades who loved him, laboured with him, who breasted the storms with him, fought with him and promised yourselves in silent communion to fight with him in the last ditch; and you to whom his name was but a report, you—all of us—have lost the genius of our race. They say much to you, pulpit and platform, elegy and biography. How the tale will grow, great as Herzl himself; but this poor, nibbled pencil can say no more—it is so much, so very much, too much indeed, for a Jonathan writing to David. He, Herzl, is dead!

And you, perchance, who do not understand this sensibility this dull ache, if you seek here a word as to the future, then see it is not written here, for our dry eyes, pitilessly dry, are cast towards a distant bier, where rest the mortality of that flower which your race expressed and in its eternal nurture did produce. May be there are other flowers in the same garden. Nature dose not often incarnate hopes, passions and ideals in one soul, and gives power withal, and if she does these are matters for living days. This is a day of parched, dry, harsh death; a day of death and of a mourner who seeks consolation of stricken Zion. And Zion, who shall console thee? Thy chosen champion is dead; in sorry truth, stone dead.

When Mr. Joseph Cowen was about to say good-bye to the family of Dr. Herzl, in leaving Vienna, he told Hans Herzl that he was returning to England, where his father had many friends, and he saked, "What shall I tell them, Hans?" The boy replied, "Tell them that I shall always try to follow in the footsteps of my poor, dear, dead father."

NATIONAL TRIBUTE FOR THE CHILDREN OF DR HERZL.

Amount already acknowledged	$ 15.00
D. E. J. Abraham Esq.	„ 10.00
Jacques Blumenfeld Esq.	„ 10.00
H. Gensburger Esq.	„ 10.00
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"In appreciation."	„ 1.00
Total	$ 101.00

Further contributions will be thankfully received by the Hon. Secretary of the Shanghai Zionist Association (No. 6 Nanking Road) and officially acknowledged in the "ISRAEL'S MESSENGER."

NEW YEAR GREETINGS.

MR. J. AARON takes pleasure in wishing all his relatives and friends a happy New Year and well over the Fast

MR and Mrs. A. E. ABRAHAM send hearty greetings for the New Year to all relatives and friends.

GREETINGS and NEW YEAR wishes to all
Joseph Benjamin (Hongkong.)

MR. JACQUES BLUMENFELD wishes his relatives local and abroad, a happy and prosperous New Year No Cards.

MR. MAURICE DAVID, wishes all his relations and friends, local and abroad, a happy and prosperous New Year and well over the Fast No cards.

MR. and Mrs. B. N. EZRA wish their relatives and friends happy New Year, 6 Woochang Road.

MR. J. A. B. EZRA sincerely wishes all his relatives and friends, local and abroad, a happy and prosperous New Year and well over the Fast.

MR. N. E. B. EZRA send heartiest greetings to his relatives and friends, best wishes for a bright and prosperous New Year and well over the Fast. He also reciprocates in anticipation their good wishes.

MR. and Mrs. H. FOOX, of 40 Yangtsze-poo Road, extend to all their friends the best compliments of the season.

MR. E. A. HARDOON wishes all his numerous friends a happy and prosperous New Year. 29 North Soochow Road.

MR. S. D. HAYEEM wishes all his relatives and friends the best compliments of the season and well over the Fast.

MR. and Mrs. J. I. JACOB wish all their relatives and friends, local and abroad, a bright and happy New Year

MR. E. JONAH, of 3 Miller Road, sincerely wishes all his dear relatives and friends, local and abroad, a happy and prosperous New Year and well over the Fast. No Cards.

MESSRS. J. M. JOSEPH and BROS, of 10 Nanzing Road, have much pleasure in wishing their relatives and friends a bright and happy New Year.

MR. and Mrs. W. LEOPOLD, of 6 Miller Road, heartily wish all their relatives and friends, local and abroad, a happy New Year.

MR. S. LEOPOLD wishes his relatives and friends, local and abroad, a happy and prosperous New Year and well over the Fast.

MR and Mrs. I. A. LEVI of 16 Quinsan Road, extend to all their relatives and friends best wishes for a happy and prosperous New Year.

MR. ALBERT MICHAEL wishes all his relatives and friends a happy New Year.

MR. and Mrs. S. MOOSA send hearty greetings and desire to convey best wishes for a happy, bright and prosperous New Year to all their relatives and friends, local and abroad

MR. M. MYER wishes his relatives and friends a happy New Year and well over the Fast

NEW YEAR GREETINGS to all
R. B. Raymond. (Kobe, Japan.)

MR. I. J. SHERIDA, desires to convey his best wishes for a happy and prosperous New Year, to all relatives and frends, local and abroad.

MR. MYER SHIBBETH, of No. 10 Quinsan Road, wishes his relatives and friends, a happy New Year.

MR. K. A. SOPHER (Kobe, Japan) wishes all his relatives and friends a happy New Year and well over the Fast.

MR. and Mrs. E. SOLOMON heartily wish all their relatives and friends a bright and happy New Year. 24 Nanzing Road.

MR. and Mrs S. J. SOLOMON and family, of No. 17 Quinsan Road, wish all their numerous relatives and friends a happy and prosperous New Year and well over the Fast.

MR. J. SPUNT has much pleasure in wishing his relatives and friends a bright and happy New Year and well over the Fast.

The Rabbis of Lodz, in Southern Russia, have revived the Talmudic law which requires every married man before going on the battlefield, to grant a conditional divorce to his wife, so that she may remarry if he fails to return within a reasonable time after the end of the war. All the married Jewish soldiers of Lodz have had to grant such divorces before leaving for the front, each one registering with a Rabbi his name, address, age, height, and birthmarks, and the Rabbi will keep a faithful record of the same until the soldier returns. If within a reasonable time he does not return he is reckoned among the lost and unidentified dead, and his wife obtains a binding divorce from the Rabbi and is free to remarry, for in Russia Jews and Jewesses do not need to call in the aid of the civil courts.

Hearken to the sound of the trumpet -Jerem. VI. 17.
And the priests sounded trumpets before them and all Israel stood II Chron. VII. 6.

It gives us a great pleasure to announce that an engagement is about to be shortly entered into between Miss Hannah Elias Solomon of Singapore, and Mr. N. E. B. Ezra of Shanghai, the popular Secretary of the Shanghai Zionist Association.

Wanted Back Numbers

We would like to get a few copies of the "ISRAEL'S MESSENGER" Nos 1, 3 & 5. We will either pay full price for these, or extend subscription therefore.

HOURS OF SERVICE IN THE SYNAGOGUES BETH-EL

FRIDAY AREB ROSH HASHANA
2. th Ellul 9th September.....4.30 a.m.....*"Selihoth"*
6.15 a.m.....*"Hattara"*
5.50 p.m.....*"Minha"*
6.15 p.m.....*"Arbith"*

SATURDAY—1ST DAY ROSH HASHANA
1st Tishree 10th September.....7.30 a.m.....*"Shahrith"*
4.00 p.m.....*"Minha"*
6.15 p m.....*"Arbith"*

SUNDAY—2ND DAY ROSH HASHANA
2nd Tishree 11th September.....7.30 a.m.....*"Shahrith"*
4.00 p.m.....*"Minha"*
6.25 p.m.....*"Arbith"*

SUNDAY—AREB KIPUR
9th Tishree 18th September..... 4.30 a.m.....*"Selihoth"*
6.15 a.m.....*"Hattara"*
1.30 p.m.....*"Minha"*
5.45 p.m.....*"Arbith"*

MONDAY—YOM KIPUR
10th Tishree 19th Sept.....7.30 a.m.....*"Shahrith"*
4.00 p.m.....*"Minha"*

FRIDAY—AREB SUKOTH
14th Tishree 23rd Sept.....5.35 p.m.....*"Minha"*
6.10 p.m.....*"Arbith"*

SATURDAY—1ST DAY SUKOTH
15th Tishree 24th Sept..... ...7.15 a.m.....*"Shahrith"*
4.00 p.m.....*"Minha"*
6.15 p.m.....*"Arbith"*

SUNDAY—2ND DAY SUKOTH
16th Tishree 23th Sept.....7.15 a.m.....*"Shahrith"*
4.00 p.m.....*"Minha"*
6.10 p.m.....*"Arbith"*

FRIDAY HOSHANA RORAH
21st Tishree 30th Sept.....7.15 a.m.....*"Shahrith"*
5.30 p.m.....*"Minha"*
6.00 p.m.....*"Arbith"*

SATURDAY—SHEMINI ASERETH
22nd Tishree 1st October .. ..7.15 a.m .....*"Shahrith"*
4.00 p.m.....*"Minha"*
6.00 p.m.....*"Arbith"*

SUNDAY SIMHATH TORAH
23rd Tishree 2nd October.... .....7.15 a.m.....*"Shahrith"*
5.00 p.m.....*"Msnha"*
6.00 p.m.....*"Arbith"*

"SHEARITH—ISRAEL"

SUBJECT TO ALTERATIONS.

Friday, Elul 29th 5664 (September 9th 1904.)
Selihoth at 4.00. A. M.
Shahrith „ 5.00. A. M.
Hattarah „ 6.00. A. M.
Minha „ 5.45. P. M.
Arbith „ 6.00. P. M.

Saturday, First day of New year, Teshri 1st 5665. (September 10th)
Shahrith at 6.30. A. M.
Hathima at 1.00. P. M. at No. 9 Seward Road.
Minha at 4.00. P. M.
Arbith at 6.00. P. M.

Sunday, Second day of New year Teshri 2nd (September 11th)
Shahrith at 6.30. P. M.
Hathima at 1.30. P. M
Minha at 4.30. P. M.
Tashlikh at 4.45. P. M at No. 16 Kiangse Road.
Arbith at 6.30, P. M.

Monday, Fast of Guedaliah, Teshri 3rd (September 12th
Selihoth at 4.00. A. M.
Shahrith at 5.00 A. M.
Minha at 5.40. P. M.
Arbith at 6.00. P. M.

Tuesday, Wednesday, Thursday, Teshri 4th 5th and 6th (September 13th, 14th and 15th.)
Selihoth at 4.00. A. M.
Shahrith at 5.00. A. M.
Minha at 5.15. P. M.
Arbith at 6.00. P. M.

Friday Teshri 7th (September 16th)
Selihoth at 4.00. A. M.
Sharith at 5.00. A. M.
Minha at 5.40. P. M.
Arbith at 6.00. P. M.

Saturday, Teshri 8th (September 17th)
Shahrith at 6.30 A. M.
Minha at 4.00 P. M.
Arbith at 6.25. P. M.

Sunday, Teshri 9th, Eve of Kippur. September 18th)
Selihoth at 4.00. A. M.
Shahrith at 5.00. A. M.
Hattarah at 6.00. A.M.
Minha at 1.30 P. M.
Arbith at 5.35. P. M.

Monday, Teshri 10th, Yom Kippur (September 19th
Shahrith at 6.30. A. M.
Minha etc. at 3.45. P. M.

Tuesday, Teshri 11th, Simhath Cohen. (September 20th)
Wednesday, 12th, (September 21st)
Thursday, 13th (September 22nd)
Shahrith at 6.00. A. M.
Minha at 5.30. P. M.
Arbith at 5.45. P. M.

Friday, Teshri 14th (Setember)
Shahrith at 6.00. A. M.
Minha at 5.30. P. M.
Arbith at 5.45. P. M.

Saturday, Teshri 15th, first day of Succoth (September 24th)
Shahrith at 6.30. A. M.
Minha at 4.00. P. M.
Arbith at 6.15. P. M.

Sunday, Teshri 16th, Second day of Succoth, (September 25th)
Shahrith at 6.30. P. M.
Minha at 5.30. P. M.
Arbith at 6.15. P. M.

Monday, Tuesday, Wednesday and Thursday, Teshri 17th, 18th, 19th and 20th, (September 26th, 27th, 28th, 29th)
Shahrith at 6.00. A. M.
Minha at 5.20. P. M.
Arbith at 5.35. P. M.
Hathima on Hoshaana Rabba night at No. 16 Kiangse Road at 9.30. P. M.

Friday Teshri 21st, (September 30th)
Shahrith at 5.15. A. M.
Minha at 5.20. P. M.
Arbith at 5.35. P. M.

Saturday, Teshri 22nd, Shmini Asereth, (October 1st)
Shahrith at 6.30. A. M.
Minha at 4.00. P. M.
Arbith at 6.05. P. M.

Sunday, Teshri 23rd, Simhath Torah (October 2nd)
Shahrith at 6.30. A. M.
Minha at 5.20. P. M.
Arbith at 6.05. P. M.

Praise Him with the sound of the trumpet: praise Him with the psaltery and harp Psalm CL, 3.

And all the congregation worshiped and the singers sang, and the trumpeters sounded —II Chron., XXIX, 28.

Says *The Jewish Tribune.*—"Our most esteemed contemporary, the Jewish Chronicle of London, found the only difference between the I. C. A. and Zionism, that:—

"The Zionists found the key to the Jewish problem in the stimulus of a great nationalist ideal. Mr. Leven and his colleagues sternly banished all such ideas from their operation."

We would suggest other differences between the I. C. A. and Zionism, and to our opinion more weighty. The Zionists endeavor to solve the Jewish question after the will of the sufferers. Zionism is not a whim of a few supervisors of some one else's money; it is the sentiment felt by the Jews since the beginning of the Diaspora, and at present all in sympathy with the Zionistic cause strive to reach their aim, viz., the restoration of the people without a country to the country without a people. The I.C.A. never yet consulted the suffering Jews; always dumped on them their unpractical ideas, continually stiving to enlarge the diaspora of the Jews. While the policy of Zionism is to unite Israel, the I. C. A. tries to disperse them; and while Zionism consults the sufferers, tries to carry them away from the reach of their enemies, the I. C. A., with a Pharaonic stubbornness, squanders millions of dollars to keep them in the lands of their oppressors. In short Zionism may be represented by the spirit of Moses, who strove to liberate Israel, and the I. C. A. to Pharaoh, who labored hard to *enslave* Israel. These differences are more weighty than our contemporory's and nearer to truth."

INQUIRY having been made of Mr. Jacob H. Schiff recently as to the latest news from Russia, he gravely answered that the only news of consequence that had come to him was to the effect that the Government intended issuing an edict forbidding the blowing of the Shofar, ram's horn, during the ensuing high holydays. His auditor, expressing his astonishment at such a high-handed move, and inquiring as to the motive for an act that would create consternation among the Jews every where, Mr. Schiff replied drily that the sound of Tokio was distasteful to the Russians. For the benefit of the uninitiated, it should be said that "Tokeo" is the first and last sound of the Shofar.—AMERICAN HEBREW.

BIRTH.

At Shanghai on Wednesday 7th September 1904, the wife of R. J. Solomon of a daughter.

Printed by De Souza & Co., for the Proprietors, at 16, Peking Road Shanghai.

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Shanghai 22nd April, 1904.

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Shanghai, 2nd [illegible] 1901.

Vol. I. No. 12

Tishri 14th, 5665
Shanghai, September 23, 1904

Israel's Messenger.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Journal for the Jewish home.

Issued on every alternate Friday. Price, Three Dollars a Year.

"ISRAEL'S MESSENGER"

PUBLISHED EVERY ALTERNATE FRIDAY,

AT 16, PEKING ROAD, SHANGHAI.

Editor: MR. M. MYER. Manager: MR. E. JONAH

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As an evidence of good faith, all crrespondence should bear the name and address of the writer, not necessarily for publiction and should be written clearly and on one side of the paper.

Rejected MSS. will not be returned unless otherwise requested and stamp sent.

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One „ dollar, quarterly.
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Single copies 20 cents.

Israel's Messenger.

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Vol. I, No 12.

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and Judaism in the East.

OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, 23rd September 1904:— Tishri 14th 5665

CALENDAR FOR THE FORTNIGHT.

Friday, Tishri 14th, Eve of Succoth, (Sep. 23rd)
Sabbath—First day of Succoth—commences (time of lighting) at 5. 30 P. M. and terminates (Sep. 24th) at 6. 15 P. M.
Portion of the Law Lev. chap. 22
Maftir, Num. chap. 29. Haphtara, Zecharaiah chap. 14.
Sunday—Second day of Succoth—Tishri 16th, (Sep. 25th).
Portion of the Law and Maftir as on previous day. Haphtara, Kings I, chap 8. Holiday terminates at 6. 15 P. M.
Friday, Tishri 21st, Hoshana Rabba, Eve of Shemini Assereth (Sep. 30th) Sabbath commences (time of lighting) at 5. 20 P. M. and terminates (Oct. 1st.) at 6,05 P. M.
Portion of the Law, Deut. chap, 14. Maftir, Num, chap 29. Haphtara, Kings I, chap 8.
Sunday, Simhath Torah, Tishri 23rd (Oct. 2nd)
Portion of the Law, Deut, chap 33 and Genesis, chap 1. Maftir, Num. chap 23. Haphtara, Joshua chap 1
Monday, Tishri 24th (Oct 3rd) Esru Hag.

In the current number of *Review of Reviews*, Mr Israel Zangwill, one of the distinguished leaders of the Zionist Movement, writes a short article wherein he hints that Dr Max Mordau will be the successor to Dr Herzl.

"The movement is as yet too immature to be run by a committee," says Zangwill. "There must be one man at the head. He must be a magnetic force rather than merely a good business man. Nordau and Herzl were close friends and fellow workers. Nordau shared his great leader's plans more intimately than any other and is his logical successor. He possesses magnetism, eloquence, energy and international reputation, and should be paid enough to enable him to devote his whole time to the work. At present Nordau is engaged in important enterprises, but could be induced to abandon them to lead the way in the creation of a nation.

"Herzl's efficiency was reduced by the fact that his own interests compelled him to stay in Vienna. The leader of Zionism should be free to visit all countries at pleasure. The Zion movement is the greatest ever undertaken by any race. The renaissance of the Japanese nation is an example of what can be done; but in Japan the people had held together as a country for more than two thousand years, and developed a great a love of country that all things were possible to them.

"On the other hand, the Hebrews have been forced to do without a country for nearly two thousand years and have become part of all the nations of the world. The task, though colossal, is impossible only while the Hebrews are not united."

Zangwill adds that he is doing everything in his power to have a commission sent out to make preliminary arrangements for a Hebrew colony in British East Africa. He hopes to be able to establish workshops in a village which will supply the neighboring States with goods.

LIFE IN DEATH.

Welcome, thrice welcome, blithe spirit immortal!
Long have I labored for thy genial smile.
Lift up! ye gates of thy Lethean portal!
Roll back! ye veils of the glorious isle!
Ah! I perceive now you columns supernal,
Feel a sublime, irresistible sway.
Hear the soft strains of the choir eternal.
Bask in the splendor of angel array.
Gently, yea gently, by cool zephyrs lifted,
Far above realms of material things.
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Law universal, creation defying!
Easeful transporter 'twixt heaven and earth
Shall we give welcome to thee, Death undying?
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THE thoughts of thy heart and the imaginations of thy soul remain pure if the works of thy hands be pure. Fly from all unseemly things; close thine eyes and thine ears from them; for there be desires which cause the soul to be apostate from God.

Bear well thy heart against the assails of envy; know no envy at all, save such envy of the merits of virtuous men as shall lead thee to emulate the beauty of their lives.

Surrender not thyself a slave to hate—that ruin of all the heart's good resolves, the destroyer of the very savour of food, of our sleep, of all reverence in our souls.—ELEAZAR BEN YEHUDAH (Thirteenth Century.)

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Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and Judaism in the East.

OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, 23rd September 1904:— Tishri 14th 5665

CALENDAR FOR THE FORTNIGHT.

Friday, Tishri 14th, Eve of Succoth, (Sep. 23rd)
Sabbath—First day of Succoth—commences (time of lighting) at 5. 30 P. M. and terminates (Sep. 24th) at 6. 15 P. M.
Portion of the Law. Lev. chap. 22
Maftir, Num. chap. 29. Haphtara, Zecharaiah chap. 14.
Sunday—Second day of Succoth—Tishri 16th, (Sep. 25th).
Portion of the Law and Maftir as on previous day. Haphtara, Kings I, chap 8. Holiday terminates at 6. 15 P. M.
Friday, Tishri 21st, Hoshana Rabba, Eve of Shemini Assereth (Sep. 30th) Sabbath commences (time of lighting) at 5. 20 P. M. and terminates (Oct. 1st.) at 6,05 P. M.
Portion of the Law, Deut. chap, 14. Maftir, Num, chap 29. Haphtara, Kings I, chap 8.
Sunday, Simhath Torah, Tishri 23rd (Oct. 2nd).
Portion of the Law, Deut, chap 33 and Genesis, chap 1. Maftir, Num. chap 23. Haphtara, Joshua chap 1
Monday, Tishri 24th (Oct 3rd) Esru Hag.

In the current number of *Review of Reviews*, Mr Israel Zangwill, one of the distinguished leaders of the Zionist Movement, writes a short article wherein he hints that Dr. Max Mordau will be the successor to Dr Herzl.

"The movement is as yet too immature to be run by a committee," says Zangwill. "There must be one man at the head. He must be a magnetic force rather than merely a good business man. Nordau and Herzl were close friends and fellow workers. Nordau shared his great leader's plans more intimately than any other and is his logical successor. He possesses magnetism, eloquence, energy and international reputation, and should be paid enough to enable him to devote his whole time to the work. At present Nordau is engaged in important enterprises, but could be induced to abandon them to lead the way in the creation of a nation.

"Herzl's efficiency was reduced by the fact that his own interests compelled him to stay in Vienna. The leader of Zionism should be free to visit all countries at pleasure. The Zion movement is the greatest ever undertaken by any race. The renaissance of the Japanese nation is an example of what can be done; but in Japan the people had held together as a country for more than two thousand years, and developed a great a love of country that all things were possible to them.

"On the other hand, the Hebrews have been forced to do without a country for nearly two thousand years and have become part of all the nations of the world. The task, though colossal, is impossible only while the Hebrews are not united."

Zangwill adds that he is doing everything in his power to have a commission sent out to make preliminary arrangements for a Hebrew colony in British East Africa. He hopes to be able to establish workshops there which will supply the neighboring States with goods.

LIFE IN DEATH.

Welcome, thrice welcome, blithe spirit immortal!
Long have I labored for thy genial smile.
Lift up! ye gates of thy Lethean portal!
Roll back! ye veils of the glorious isle!
Ah! I perceive now you columns supernal,
Feel a sublime, irresistible sway.
Hear the soft strains of the choir eternal.
Bask in the splendor of angel array.
Gently, yea gently, by cool zephyrs lifted,
Far above realms of material things.
Lo! these veiled orbs of mine, secretly gifted,
Glow with the vision of Thee, King of Kings!
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THE SUCCAH.

By Dr. Benjamin Artom.

"Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths. That your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt: I am the Lord your God." Levit. xxiii. 42, 43.

"Why does Israel erect tabernacles? It is in remembrance of the miracles worked for them by the Lord on their quitting Egypt, when the divine clouds surrounded and protected them." Pesikta xxiv.

My dear Brethren,—The imposing chorus of hundreds and hundreds of voices has uttered with ardour and emotion within these sacred walls the last word of the sublime hymn, the last note of the affecting song: "O Lord, terrible and great, let us obtain thy pardon now that we have reached the end of our fast." And we returned to our homes with the heart deeply moved, as if relieved from a heavy burden, and beating under the influence of the sweetest hopes. The time of anxiety is over, and we may give ourselves up to joy. But even this joy must be chastened and holy. Unlike other nations which after a long series of light fasts and forced acts of penitence, try to seek compensation in all the enjoyments that they can obtain, Israel who is austere, though moderate, in his self-imposed privations, must be so temperate in his joy that he may not endanger the merit which he has secured by his religious exertions. Nothing indelicate or impure ought to be found in our festivals, not even in those that are most joyous; nothing that goes beyond the limit of what is becoming; nothing that is not elevating and does not bear a moral signification. So five days after the great Day of Atonement, the dawn of another religious solemnity, the Feast of Tents, appears. We banish all the sad thoughts which may trouble the serenity of our soul, because this is called "the time of our exultation." Once more repose from our daily labour is bestowed upon us. It is a time when we may feel the blessings with which the divine mercy has surrounded us, in accordance with the words of the Law: "And thou shalt rejoice in every good thing that the Lord thy God has given unto thee and unto thine house."

But are we to believe that if we have been cheerful, we have done all that is required of us, and celebrated the festival according to the precept of the Law? Do our houses present the delightful spectacle offered by the dwellings of Jerusalem? Innumerable tents were there erected. Every house was crowned with its tent of branches and flowers and brilliantly coloured draperies; charming during the day, but not less beautful during the night, when adorned with sparkling light! There is to be seen little, alas! of all this now-a-days. It is said that in many countries the climate is opposed to the fulfilment of this law. But it is equally true that man allows himself to be guided by the society in the midst of which he lives. The ideas which prevail become his own and decidedly influence his conduct. When the tide of predominant opinions sets against the practice of religious acts, pretexts for their neglect are easily found, and all the fault is attributed to the *force of circumstances*. To explain the reasons of the difference between the past and the present, as well as of the religious indifference which is one of the characteristics of this age, would carry me too far. Yet I must ask you: If you do not observe all the ordinances which the Feast of Tabernacles imposes, do you at least comply with its moral import? Do you practise with your spirit that which is not done by your hands? Do you mediate upon the meaning of this festival? Do you comprehend it? Do you grasp with your mind the cause which gave rise to it, and the effect which it ought to produce? My text teaches that the object of the Lord's precept was to remind us that the Hebrews dwelt in booths when they were delivered from Egypt. But ought an annual solemnity to be necessary for us to recall to our mind that which we should not overlook? Oh, God knew that a time would come when the Israelite would forget his providential origin, misunderstand his glorious destiny, and have no faith in the brilliant future of his race. Therefore He rigorously insisted upon an annual solemn commemoration. Let, then, the moral signification of the *Succah* be this day the subject of our short meditation.

Why should we, even for seven days, exchange our lofty and elegant apartments our spacious halls, in which everything tells of comfort, for the small incommodious tent, which is declared unlawful if it goes beyond certain proportions, and in which everything is narrow, circumscribed, and limited? In a moral sense there is the same difference between the mansion and the Succah that exists between a palace in a town, and a cottage erected at the summit of a hill. We enjoy many more comforts in the former, but in the latter we breathe purer air, and delight in a beautiful extensive view, in the display of the various treasures of nature, and the transparent atmosphere allows our eye to survey the most distant parts of the landscape. In the Succah we live in a purer region, and our mind is pervaded by elevated and holy thoughts, by reflections which are to the soul what salubrious air is to our lungs. Like the cottage at the top of the hill, it allows us to see far around; it tears the veil which covers the past, and places it before us as though it were present. We remember, we see such events as may somewhat correct the failings of our heart, and make us proud of a greatness which we had almost forgotten. The first object of the tent is to force Israel to think what he was, in order that he may learn what he ought to be.

When Moses, standing at the foot of the mountain on which he was to die, spoke unto Israel as a dying father unto his children, he warned them above all things against forgetting their origin. "Remember the days of old," he said, "ask thy father." And it is not surprising, for Israel's charter of nobility is sanctified by the dust of remote ages. Israel's best title to glory is to be sought in his origin, which, unlike the origin of all other ancient races, is not hidden in impenetrable mist, but exhibits clear and well-defined outlines, illuminated by the light of undeniable wonders. "Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him and increased him." That was the root of the Hebrew tree which produced so many luxuriant branches, and so much nourishing fruit. The Patriarch was a model of hospitality, charity and justice, of those virtues which ought to adorn both individuals and peoples, and which can alone secure their prosperity and greatness. But why did not the Lord select a powerful nation, the Romans for instance, who filled the earth with terror, and who would soon have made the Lord's precepts the law of the world? Why a simple shepherd, who had narrowly escaped death by Nimrod's fire? Why a people of slaves, who did not merit the name of a nation? It was, first of all, because the Lord wished to be the father of His own nation, to form it, to establish it in the portion which he had already pointed out when He fixed the boundaries of all races. He wished to lead Israel, to instruct him, to keep him as the apple of His eye, to show him the tenderness with which an eagle surrounds its nest. And just as a man is strongly attached to his protector, and his affection increases in proportion to his protector's devotion, so Israel, constituted by God himself, had not only the most noble origin, but was to be united to his Creator by ties of filial love. It was, secondly, because the Lord's words were not like a human law, which is imposed all at once upon the members of the same empire. It was to be slowly enforced by the influence of example. The select race was to practise it, and after many centuries was to say to the other nations: "Come and see the harvest of blessings and civilisation which I have reaped by means of this law; come, accept and follow it, and your future will be like mine." No powerful nation, in the third place, could have been selected, because the people of God was never to be politically great. Made the depositary of institutions the destiny of which was to modify the world, Israel acquired by them the supremacy of intellect and wisdom. He had the mission of communicating to all men that treasure of great principles, but of keeping at the same time a passive attitude. He was to teach by example, and not by the sword. He was to endear his religion to mankind by peaceful words, and not by violence. He was to force men to "call them the holy people, the redeemed of the Lord," by the strict morality of his actions, the temperance of his habits, and the domestic virtues which have always been his characteristics. He was to win the hearts of his enemies, and turn the fiercest among them into friends by forbearance and humanity even in the midst of oppression, and not by coercion, or by equally condemnable efforts for proselytism.

In the book of remembrance that the humble tent discloses to Israel, he will see that in spite of many failings, his ancestors walked on the path thus traced before them; that, small in number, they became great by the importance which their spiritual mission gave them, by the influence which they exercised, by the cruel persecutions and indescribable torments inflicted on them; and above all, by the wonderful vitality which animated them, and made them proof against time and events, against men and their implements of war, against the wiles of serpents and their venomous bite. In his humble tent, Israel will see the greatness of his prophets, the heroism of his martyrs, those who illustrated his name by deeds of war, those who gave him glory by achievements of peace, and those of his children who, impelled by the undying genius of the Hebrew race, ascend to the highest steps of the social ladder as scholars or orators, as judges or statesmen, as soldiers or financiers. And with feelings of deep gratitude he will recognise the divine clouds which have surrounded and protected him through thirty-six centuries, as a correct and literal fulfilment of the announcement of the prophet; "And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain."

Were that the only signification of the Feast of Tents, it would be sufficient to endear it unto us; but that is not all. We cannot help being struck by the fact that we are commanded really to dwell seven days in a temporary house, in a frail tent, while, with regard to many other remarkable events of old, a simple mention of them is held as sufficient for their commemoration. God intended the law to remind us of the hardships which our ancestors had to endure in the wilderness; but He knew that men, by their nature, really feel the discomforts and sufferings borne by others only if they have themselves to experience them. Therefore He says unto us: "Go out of your wonted residence, and remain for a while in a temporary abode."

Leave that place in which you are surrounded by comforts, in which you constantly enjoy the sight of ease and luxury, in which you can find a delightful shelter against the inclemency of the weather, in which neither severe frost nor melting heat can subject you to injury, and in which you are so thoroughly absorbed by your enjoyments, that the recollection of the miseries which past ages inflicted upon your fathers, produces upon your heart, less effect than the mildest breeze the surface of the placid sea. The wind which shakes the frail walls of your tent, the rain which penetrates through its thin roof of branches and leaves will cause you better to understand what a sojourn in the wilderness meant, and the toil, the fatigue which forty years' wandering in a wild and desolate land imposed upon scarcely organised tribes: "All the travail that had come upon by the way, and how the Lord had delivered them."

And naturally you will comprehend how wonderful was the protection afforded by Providence, how great was the love which the Almighty displayed towards the rescued slaves and the nation still in its cradle, when their "raiment waxed not old upon them, neither did their foot swell these forty years."

It was the Lord's will that the Hebrews should not forget Him, it is His will that man should think of His gracious favours, not for His sake, but for the sake of mankind. What is in fact our moral condition when we do not think of God? Self-reliance, conceits, pride, haughtiness, selfishness, hardness of heart, these are the defects which then become prominent in us. Then we are everything and our neighbours are nothing, all to ourselves and nothing to our neighbours; these are the two principles which then rule all our actions; they take possession of our mind and our heart, and soon identify themselves with our being. And could society fall into a more wretched and miserable state? If we are successful in life, if from a low position we are able to raise ourselves until we are called the powerful of the world, then we think ourselves demi-gods. We overlook how much hazard has favoured us; we forget that circumstances, which we could neither have foreseen nor mastered, persistently assisted us. We bow before our own image, we worship our great ability. But our religion warns us against pride and sends us every year to dwell seven days in the tent. "Go, go into that humble cottage," it says unto us, "remain therein for a while, as your forefathers dwelt in their booths, and learn modesty Divest yourselves for a short time of your false pride. Remember the humble condition of our forefathers in the wilderness. There were among them no princes, no nobles, no titled individuals, no privileged classes. When they stood at the foot of Sinai, they were all equal to each other, they had only one name—that of brother, who appeared before the presence of their common Father. Ye who are now so great among men, and who, through the flattery of your fawning neighbours, have come to think yourselves superior and privileged beings, look into your genealogy, examine your pedigree, and you will probably find that your grandfather, or great-grandfather was a simple merchant, an artisan, or a workman. Enter in spirit for a few moments their workshops, look at there tools, and you will surely become humble and unassuming. Think of what our forefathers were, exclaims Judaism, and dwell in their tent.—When the Romans bestowed upon their victorious commanders the honour of a triumph, the hero of the day, bearing a sceptre in one hand and a branch of laurel in the other, rode in a chariot drawn by four horses, and followed by the Roman nobles, the magistrates and the captives. But behind the hero stood a slave, who continually repeated to him: "Man is but dust; be warned against pride."—Our religion speaks unto us in gentler words: "Your ancestors dwelt in booths: sojourn ye also in a humble tent, and ye will learn to be humble. Leave your luxurious mansions, go for seven days where the labourer dwells during the whole year, and your vain-glory will disappear, or it will at least diminish;" you will, according to our sages, "be truly great, for you will be humble."

You have promised humility on the Day of Atonement; practise it then, in the Feast of Tents, and your New Year will have been nobly begun. The Succah, to which this

beautiful meaning is attached, says unto us: "Come, come, and in spite of thy worldly success, thou wilt not forget the Lord thy God; though thy silver and thy gold be multiplied, thine heart will not be lifted up thou wilt not say: 'My power and the might of mine hand hath gotten me this wealth.' But "thou shalt remember the Lord thy God, for it is He that gives thee power to get wealth, that He may establish His covenant which He sware unto thy fathers, as it is this day."

We have now arrived at the third signification of the Succah, which is as elevating as, and perhaps even more touching than, the two former. Autumn is the most delightful season of the year. Towards it the desires of most men, whether rich or poor, are turned, of those that spend their time in idleness, and of those who unceasingly undergo the hardest labour. In autumn the blessings of the Lord are poured upon man. In autumn the plain and the hill, the field and the forest echo with the merriest songs, with the most joyous sounds, and are the scene of the honest pleasures of the peasant. Then we gather in our corn, by which our food for the whole year is secured, we gather in our vine which will restore our decaying strength and give joy to our heart. At that season we see our wants satisfied, we can think of the future of our family, we can put aside our savings for remote contingencies; and then our religion commands us to celebrate the Feast of Tents. "Thou shalt observe the Feast of Tabernacles seven days after that thou hast gathered in thy corn and thy vine."

In this blessed season we must dwell seven days in the tabernacle; then, according to the Law, we shall rejoice in our feast, we, and our son, and our daughter, and our man-servant, and our maid-servant, and the Levite, the stranger, the fatherless, and the widow, that are within our gates.

We must try to enjoy happiness, and to spread happiness around us. But this happiness must come from a noble and pure source. We are not to seek it in the noisy pleasures of society, in those amusements which offer much more excitement than joy, and which are often of an objectionable nature. Our religion desires us to derive our joy from the beauties of nature, or at least from their symbol, from the peaceful gathering of our family, of those beings who are a part of ourselves. A father and a mother and around them their children, all attached to each other by tender affection, and above them garlands of flowers, interwoven with green branches and hanging fruit—Oh, can there be a sweeter spectacle, a more delightful picture, a more pleasing group?

But when we have fully enjoyed domestic happiness, when our family has both contributed to, and shared in, our delight, when our servants have had their part in our rejoicings, we must not forget the three classes of our fellow beings whom the Law mercifully recommends, "the stranger the fatherless, and the widow."

The simple Succah recalls to our mind that there are destitute creatures who not only lack a mansion as gorgeous as ours, but who cannot even afford to provide themselves with a poor cottage, and have no shelter; who, subjected to all sorts of privations, wander about and pray for assistance; who besides the agony of hunger, are often made to suffer the more piercing agony of humiliation The festivals, as established by the Mosaic law, are the expression of joy, national and religious joy; but they are so constituted as to establish an indispensable link between them and the idea of charity, so that they suggest that if the poor are not remembered, the festival cannot be rightly solemnised. Passover was marked by the harvest of barley; the Feast of Weeks, by the harvest of corn; and the Feast of Tents, by the gathering in of all kinds of agricultural products, the fruit of the trees and of the vine. In truth when man has plenteous store before him, he feels inclined to give largely and without grudge; then he experiences real pleasure in calling the needy to take shelter in his house, to sit at his table, and to cover their flesh with his garments. So the true Jew must be benevolent; spontaneously, liberally, and generously benevolent, for he ought to remember the words of his immortal lawgiver: "Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto" described the three meanings of the Succah, which, really vie with each other in elevation and grandeur, can we still be reluctant to enter the humble tent, can we still feel ashamed of one of our most charming institutions? No, that cannot be the case with thoughtful Jews; and to those who transgress through ignorance we will say with our sages: "Go out and learn," and the poetry of our ceremonies will render them precious in your sight. The stranger who sees "Israel and Judah abide in tents," will admire a race which thus keeps alive the genius of its glorious past; he will bless the ancient people which preserves in its integrity the tradition of the great intercourse between God and man; and dismissing from his mind all secular prejudices; he will repeat with enthusiasm the words of the prophet of the Gentiles, Balaam, who at the sight of the innumerable tents of the Hebrews, stretched on the plain as far as his eyes could reach, rapturously said: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! as the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. Blessed is he that blesseth thee, and cursed is he that curseth thee"

OUR NEW YEAR'S NUMBER.

What our local contemporaries say about it.

"The New Year's number of "*Israel's Messenger*" has reached us, and in honour of the occasion the usual green cover has been replaced by one of yellow. There are many interesting articles and poems as usual, especially with reference to the Day of Atonement on the 18th instant.—*N. C. D. News.*

"The New Year's number of "*Israel's Messenger*" a copy of which reached us to day, is a very great advance upon all its excellent predecessors and we can safely congratulate the editor upon his work. It is full of most interesting reading and is well printed.—*China Gazette.*

The Jewish New Year is close at hand, and the occasion is fittingly marked in Shanghai by the publication of a special double number of the local Jewish newspaper, *Israel's Messenger.* It is a most creditable production in every way, full of news of the utmost interest to the Jewish community, and everybody who has had a hand in getting it out, from the Editor to the humblest compositor, is to be complimented on its appearance and contents.—*Shanghai Daily Press.*

The Jewish New Year number of "*Israel's Messenger*" is at hand and is a very creditable issue; containing as it does all the news of interest to Shanghai's large Jewish population.—*Shanghai Times.*

A SEASON OF JOY.

By Mr. N. E. B. Ezra.

The season of Rejoicing in the Law is near at hand. On Sunday the 2nd October it will be celebrated with immense enthusiasm. The occasion is one that affords an opportunity of praise to the Almighty for having given us His precious Law. "The Lord came from Sinai; and shone from Mount Seir; appeared in radiance on Mount Paran, and came from myriads of holy places; at his right hand a Law of Fire". The Midrash says: Before the Torah was revealed to Israel, it was offered, in succession, to all the nations of antiquity. The children of Esau, inhabitants of Mount Seir, were asked, "Will you accept My Law?" And they cautiously replied, "What is written therein?" "Thou shalt not kill." "How then can we accept the Law? Our motto is "By thy sword shalt thou live. War is our trade, and the sight and sound and smell of carnage are grateful to our senses." The Ishmaelites, dwelling on Mount Paran, were then approached. They too enquired as to the character and contents of the Law offered them. And when they heard the commandment, "Thou shalt not steal" they also drew back. "How can we accept a creed that forbids theft," said the wild Bedouins of the desert, "when our hand is against every man, and every man's hand against us, when we live by plundering the passing wayfarers." And so all peoples unanimously rejected the proffered gift. They feared that the Law of Fire would scorch and burn them. Israel alone, with the rash impetuosity and enthusiasm of youth, replied, "All that the Lord bids we will do and obey." And Israel became the Almighty's elect people, His first—born son.

This Law of God is *still* with us. Never before in the history of the world was there a law which brought such happiness and blessings to the whole world, as that of the law of Moses. "Her ways," says King Solomon, "are ways of pleasantness, and all her paths are peace. A tree of life is she to those that lay hold on her and everyone that firmly grasperh her will be made happy." King David, the Psalmist was moved, in contemplating its many excellencies, to exclaim that: "The law of God is perfect, refreshing the soul . . . more to be desired than gold, yea, than much fine gold, sweeter also than honey and the honeycomb" Only those who wish to do as they please, only those who wish to walk after their own imaginations, find the law of God tedious and irksome and wish to throw aside all laws, judgments and statutes, as out of fashion. Those that are wise and good know that it is just obedience to the restraining voice of the law that keeps us sound and healthy, and life fresh, sweet and pure. Over 3,000 years ago this Law was revealed to the Israelites, and although disturbed and disliked by the Nations surrounding us, we still rejoice when we recall that God's law which we have *still* with us, was revealed to us Jews that we were appointed its chosen depositories and that through our agency the whole world has come to know about it. In this, the promise made by God to our Patriarch Abraham that "through thee all the nations of the world shall be blessed," has been fulfilled.

Simhath Torah is an observance full of joy and brightness, a gladness never mixed with regret, a gladness which never sickens. We rejoice on this day when we complete the weekly readings of the Five Books of Moses, that God has given us strength and an opportunity to perform so delightful a task. We rejoice exceedingly when we reflect that God has given us so priceless a heritage as the law of Moses, containing as it does a complete guidance for our moral and religious life. Of course, we do not rejoice because we have finished our weekly readings of the law, and thus got rid of an unpleasant task.. We rejoice and thank God, that he has given us an opportunity to complete another year in meditating in His Law. And in order to show that we are not tired of our duty, we immediately commence to read the Holy Scripture again. One Bridegroom—Hathan Torah—is called up to the law to read the last chapter of Deuteronomy and after this having been gone through, another Bridegroom—Hathan Bereshith—is called up to read the first chapter of the Genesis. From this good act we learn a moral lesson. We are never to get wearied of doing good acts. There should be no end to our duty in this world. We do not live in a mysterious world; we live in a world of action. From "strength to strength" we must continually march, so long as life is spared us. "He who laboured," says the Talmud, "on the eve of the Sabbath shall eat the fruit of his labour on the Sabbath" and in this sense there should be no rest for us while doing our uty. Let us do it with all our hearts, cheerfully and hopefully to the last. The Law of God is *still* with us. What shall we do with it? Let us do our best to preserve and diffuse its beauties, not by entering on an active campaign to force it upon the Gentiles—but by the examples of the life we lead, and by our firm and resolute resolve to remain true to the banner of our Faith. Judaism is a religion of Hope and Happiness and in God's own time the whole of mankind will flock together to seek the Truth one day. "Only be very firm and courageous to observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper withersoever thou goest. This Book of the law shall not depart out of thy month, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then shalt thou make thy way prosperous, and then shalt thou be successful."

SHANGHAI JEWISH SCHOOL FUND.

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Amount collected at the Synagogue "Oheil-Moishe"	„ 17.50	
Total	$ 3,363.70	Tls 1470.00

Further donations and or subscriptions will be thankfully received and acknowledged by any member of the Committee or the Editor of this paper.

NATIONAL TRIBUTE FOR THE CHILDREN OF DR HERZL.

Amount already acknowledged	$ 101.00
Messrs S. J. David & Co.	10.00
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S. A. Hardoon Esq	10.00
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I. Tuttelman Esq	1.00
Totol	$ 150.00

Further contributions will be thankfully received by the Honorary Secretary of the Shanghai Zionist Association (No. 6 Nanking Road) and officially acknowledged in the "ISRAEL'S MESSENGER."

ISRAEL'S MESSENGER.

Shanghai: Friday, 23rd September, 1904.—5665.

EDITORIAL NOTES.

We are greatly indebted to all those who have been kind enough to send us best wishes for a happy New Year and likewise similar good wishes to our journal. Owing to their great number it is impossible for us to make an individual acknowledgment and we trust that our various correspondents will accept our thanks through this—the only medium.

We are furthermore thankful to our local senior contemporaries for their kind references to this journal, which we reproduce elsewhere.

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We have to acknowledge the receipt of the August issue of the *New Era Illustrated Magazine*, so kindly sent us by the Publishers, New York. It is full of interesting and instructive articles which are of great value to the students in Jewish literature. We notice amongst the contributions a very sympathetic reference to the late Dr Theodor Herzl. We cull the following which our readers will find of interest:—

"So has died Theodor Herzl, friend of the Orthodox within the Pale, friend of the literary cynics of the boulevards, friend of the free-thinking Jew, friend of kings, friend of the Pope, friend almost of the monster Von Plehve—a man whom to love was to admire, then love, then worship. Dying at the age of forty-four—he of the perfect frame and splendid vigor—worn out with over-work and care, he was as truly a martyr as any in the long list of children of Israel who have laid down their lives for the faith that was in them."

o o o

At a time when the Japs are gaining the laurels of spontaneous outbursts of appreciation by the Western nations on account of their victories in the present war, it is curious that a Jap should think of changing his religion. An incident which was lately brought to our notice is worth chronicling in the *Israel's Messenger*. Lieutenant I. Tutom, a Japanese, has been pressing very hard some of the members of the Jewish community of Shanghai to accept him into the fold of Judaism. Although this request was repeatedly very coldly received, the applicant was nevertheless undaunted and, as his sincerity could no longer be doubted, he was at last accepted as a member of the Jewish faith. The necessary ceremony was performed as usual in the case of "gerim" and at present Mr. Abraham Ger (Jewish name given to Lieut. Tutom) is attending the Synagogues. We understand that he has made a very good progress in Hebrew since his initiation to the Jewish Faith.

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The Day of Atonement has come and gone. This year there have been five places of worship filled to overflowing. At the "Oheil Moishe" synagogue, Mr N. Padriachik, delivered a strirring address in Yiddish in memory of the late Dr Herzl, which so touched the audience that they could not suppress their tears. We hope to publish a translation of it in our next issue. At the above Synagogue and that of "Shearith-Israel" Hashkaba was also said in memory of Dr Herzl.

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This evening we shall celebrate the Feast of Tabernacle, in commemoration of the dwelling in Booths by our ancestors during their sojourn in the wilderness. It is a regrettable fact that this feast is rather neglected in modern times and consequently we see less enthusiasm about its observance than we are wont to see on the Day of Atonement. The Biblical injunction is *still* binding on us, to wit: "On the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, shall ye keep the feast of the Lord seven days: on the first day shall be a rest, and on the eighth day shall be a rest. And ye shall take unto yourselves on the first day the fruit of the tree hadar, branches of palm-trees, and the boughs of the myrtle-tree, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it as a feast unto the Lord seven days in the year, it shall be a statute for ever throughout your generations; in the seventh month shall ye celebrate it. In booths shall ye dwell seven days; all that are Israelites born shall dwell in booths. In order that your generations may know, that I caused the children of Israel to dwell in booths, when I brought them forth out of the land of Egypt: I am the Lord your God."

What is the Jewish Destiny?

Search the pages of history, ponder over the Talmud, scan the wonders of the Bible—even though doubt may enter your mind as to the authenticity of the records it gives forth—and as miracles they must take second place to the greatest of all, that of the separate existence of the Jewish race throughout the world. Call it an epoch in the world's history if you will, but how many people have paused to think of the Higher Forces that must be at work to preserve intact, after all these centuries of persecution and wanderings, a race of people numbering but a few millions scattered throughout to globe; and yet the true inner meaning still remains to the outer world practically unknown. Ask an average man to-day why he dislikes the Jews, and in most cases he will give you a woman's reason—"because—"—why he can't tell you; all he knows is, he doesn't really hate them, but he doesn't like them. Now this at a first glance would appear to be nothing but prejudice, and that, to a certain extent, is quite true, but another meaning of far greater importance attaches to that, for it plays an important part in the destiny of the ancient race. It forces also the recognition for penetration and thought, it compels us to seek a truer and higher meaning, and discloses to those of receptive disposition the unerring hand of Providence for the ultimate benefit of mankind. If, then, the Jews are God's chosen people, why see them suffer persecution through long dark ages of captivity? is a question which many have asked themselves and others; unfathomable to some, complex to others, and to very few, the work of destiny The latter thinkers are right, and those who doubt need only study the history of the Jews from the inception of that race, and they will find one continuous cycle of repetitions throughout its pages. They commence by fighting for freedom and recognition, then mount the ladder of fame, bring prosperity to the country of their adoption, and when they have reached the zenith of their greatness, lo! and behold, comes the inevitable feeling called anti-Semitism, followed in rapid succession by bigotry, intolerance and persecution which latterly give way to an outburst of passion that finally culminates in reason taking wing.

These are facts that every nation knows but too well, and still they have been unable to escape in their turn a similar course of events. This is truly remarkable, for wherever the ill-treatment of the Jews has been in vogue, there without exception disaster has followed and again we discern the unerring hand of Providence. Now we go further, and ask, why should these repetition take place? There must be a meaning for all this. The Jewish people are only human, their tastes similar to those of their neighbours, their habits in general the same—although they practise self-abnegation and moderation—and their sorrows and joys are shared and shared alike with their neighbours. Can it be, then, that, in the one difference of the Messiah having come according to one belief and being still to come in another, therein lies the cause of the endless problem? Surely not, it cannot be. Then we must search further for the reason, which, after all, is simplicity personified. It is because God has chosen the Jews as His servants to civilise the world, it is because of that He has spread them amongst other nations, and herein lies their destiny. Why, history tells us the Jews have forgotten their duty and attempted assimilation, then, truly, has the hand of Providence intervened, "So far shalt thou go and no further," applies equally to them as to all others, and where that injunction has been disobeyed, the cords which bind them have surely been tightened, liberty curtailed, and then the same method of punishment has followed—persecution. Persecution is the means that has been adopted, because others were tried and failed, and it is very unlikely to be altered whenever the necessity arises for its repetition. Pour oil into water, and it will float to the top, shake together as forcibly as possible and the result is the same. That we admit as a law of nature. The same applies to the Jews, for they are a similar force in human nature. It is quite evident that Jews were never meant to assimilate with other nations; Providence has decreed otherwise. Their mission has been to civilise the world, and when that has been accomplished, then, and not till then, will their mission be fulfilled. It is impossible to forecast when that period is likely to arrive, but it is quite apparent that certian forces are at work, which may or may not be the beginning of the end. All we know is that the forces *are* at work, and this undoubtedly be in their course of destiny. It is clear, therefore, that the Jews are merely chosen to perform certain duties without regard to consequences, and whether persecuted, despised, honoured or flattered, they go steadily on their course presenting feats of valour, courage, perseverance, and endurance, in comparison with which other heroic deeds appear as nought. Whatever their fate, their hardships or sufferings, their sublime belief in God has never faltered, and for that faith, lives have been nobly sacrificed, and even to-day are still being sacrificed on the altar of duty.

Except during a short period four hundred years before the days of Cromwell, Great Britain has practically kept aloof from the perils of persecution; whether it will continue doing so is very problematical. Without raising the question of the existence or otherwise of a slight anti-Semitic feeling in the country it cannot be doubted that the thin end of the wedge has been inserted, and history records that step as the sure forerunner of the growth of the feeling described as anti-Semitic. Strange, but yet true, that wherever the Jews have been allowed freedom, there prosperity has reigned. That applies at present to Great Britain and America, but what of Spain? What would she give now to be able to say once again, "that the sun never sets on her dominions?" We cannot escape the inference that her downfall coincided with her ill-treatment of her Jewish subjects. France would give worlds, did she possess them, to regain the lost prestige which she enjoyed but a century ago, while Germany seems forging ahead concurrently with her better treatment of her Jewish subjects. Russia, however, stands to-day as a glaring example of her ill-treatment of those poor Jews, who are prepared to repeat history by yielding their lives to the God of their Faith, rather than change their belief in order that they may enjoy better privileges. She has usurped the power of punishment in a barbarous manner, but the lesson will not be lost, and the significant truth will have dawned upon the minds of many thinkers, that the unerring hand of God, long suffering though He be, is meting out to the Russian nation a punishment that promises well-nigh to out-bid the fate of Pharaoh. This observation is of much value, for it teaches us all, no matter to what creed we belong, that we have a duty to perform, which if we neglect it brings punishment; but that privilege belongs to a Higher Power than rules on earth, and woe betide the nation or individual who arrogates that assumption, for as sure as day follows night retribution will follow in no uncertain manner.

The history of the Jews occupies volumes, and a slight glance back may be of value in elucidating their problem; but one thing is certain that the sufferings and hardships which the race have endured in the cause of humanity are enough to cause even stones to shed endless tears. That history is the most triumphant proof of the existence of a God, who rules the world's destiny. The Bible teaches us that previously to the time of Abraham, all nation worshipped idols in some form or other, and to the founder of Judaism first came the thought that a God must exist

somewhere, that He must have created the world, and that without His ruling and guidance, though unseen, creation could not possibly exist any more than could an organisation without a responsible head. Has it, however, occurred to the millions of humanity learned in biblical lore, what courage and inspiration were necessary for Abraham to impart to pagans and heathens his belief in the existence of a Higher Power Who ruled the Universe? Passing on to the period when Moses, likewise through inspiration and courage, gave to the world a history which has served ever since as the pivot from which civilisation has emerged, it is related of him that when, heart-stricken with grief, he was contemplating how best to accomplish the freedom of his brethren from slavery, he saw an Egyptian warder ill-treat a poor Jew, and overcome by his feelings he raised a club and felled the Egyptian, who immediately expired. On the following day he was still more aggrieved on observing that the Jew he had rescued was belaying another Jew with all his might, and when Moses went forward to remonstrate he was met with the remark," Did he think he was going to be allowed to commit another murder?" The difficulty of understanding why this peculiar and stiffnecked race of people were slaves to Pharaoh in Egypt, was now, for the first time, made apparent to him, and although he had to fly from Egypt when it became known that he had killed the Egyptian, he did not attempt to shirk his duty. We know that he accomplished their freedom from bondage, and we know also how they quickly lost their faith in God, and openly rebelled, but we shall never know what amount of faith and courage he must have possessed to withstand their ingratitude and accomplish His task. Destiny went on its way unheeded, and yielded, during this transitory period, the Ten Commandments, the foundation of every civilised nation's laws, without which no real progress could ever have been made. True, the course taken was different to what the average man might have chosen, but even destiny itself seems to regard duty as a sacred mission and, irrespective of consequences, goes on its way unheeding and undeterred. This will most likely continue, until civilisation has completed in man that same discipline which demands that duty be performed unflinchingly, without any regard whatever to the amenities of self.

So, therefore, must the Jewish race continue in its course of destiny; whether enjoying the delights of freedom or undergoing the pangs and tortures of slavery, they must go on, on, on, until such time as the All Powerful has seem fit to make known that He is satisfied with their performance of duty to Him and to man. Then and not till then, will the problem of that ancient and peculiar people be solved; no Aliens Bill, no anti-Semitic feeling, nothing can alter their destiny, if, as is believed, it is in the keeping and guidance of a Higher Power, whom the Jewish people have acclaimed as their God. Search once more the pages of history, ponder still more deeply over the Talmud, scan again, again, and yet again the wonders of the Bible, and you will find revealed in every light working of a destiny that no power on earth can ever quell.

A. Rosenthal *in the Jewish Chronicle.*

ISRAEL AND DR. HERZL.

Twenty-five hundred years ago the Psalmist exclaimed: "If ever I forget thee, O Jerusalem, may my right arm be forgotten!"

That patriotic motto is now repeated by Jew, Christian and Moslem, for Jerusalem is the spiritual capital of Judaism, Christianity and Islam. All three were there moulded and elaborated and received thence their inspirations. And Dr. Herzl accentuated this fact, the import of Jerusalem for mankind's civilization having the religion of the Decalogue as its base. Dr. Herzl had the opportune courage to plainly declare that Israel is a nationality; that it has the historic inalienable right to be a nation, to have a country of its own, and that country is naturally and traditionally Judea, with its august capital, Jerusalem. He had the noble and generous courage to say so and act thereupon, and that constitutes his claim to historic immortality. But courage alone, without force to back it, is insufficient. Neither the masses nor the leading individuals did rally to his standard. For the last 10 years he labored and toiled in that cause, but the forces to convert his idea into a fact did not come forth. So he died of a broken heart, of disappointment, of impatience. As many a prophet, he suffered of exuberance of vision; he saw Judea again the country of Israel, which may come true a century hence, and he died of impatience.

In the year 500, before the present era, Cyrus, the founder of the Persian Empire, gave out the fiat: Let Israel be again a nation, reoccupy Judea and fight against the idols for Monotheism and human rights. But only a colony came out of the noble initiative. Zerubbabel, Ezra and Nehemiah were only leaders of Judean colonization. It took three and a half centuries: It took the efforts of the 30-year Maccabean War; It took the political world constellation of that time; it took the decay of Syria and the rise of Rome, etc.; it took the efforts of the then world-Israel as the champion of Monotheism—to gain the second Jewish independence. And even that only for a short while. For soon Rome, Pompei, Vespasian, etc., came and extinguished that ephemeral independence. But that Maccabean effort was enough to firmly establish the spiritual Jewish independence. Monotheism, the Abrahamic civilization, the Sinaic ethics, the right, purity and liberty doctrines that became triumphant, unconquerable, indomitable, first in the Jewish world, soon in the Roman, Persian and Arabian world, the Gospel, Islam, yea the Reformation, carried out the providential program of the teachers from Ur, Haram, Sinai and Moriah. Such are the ways of history. No effort was lost. All honest endeavor was utilized, but only in the long run of ages—not in a year or decade. All needs time, time, time!

Even so, Dr. Herzl's effort is not lost. He died but not his idea. With his death Israel's import in history has not collapsed, nor the import of Jerusalem. Jerusalem will be recognized as the sacred source of mankind's great inspirations, as mankind's spiritual capital, as the citadel and capital of humanity, right and duty and purity. I said Dr. Herzl suffered of shortness of vision, and since no Cyrus, no Ezra and Nehemiah, no Hasmonean nor Maccabean arose in these last 10 years, he became impatient and died. Still his idea will not die. It will be realized in due time and in consonance with the great interests of all parties concerned.

In the meantime, what is Israel to do to prepare that, to make it possible that gradually the call of a Cyrus, Ezra and Judas Maccabeus should resound? Israel shall, in the meantime, work and organize. They shall consider their respective residences now as permanent; their present homes as their country, and to speak with Jeremiah (xxix, 5): "Seek, contribute and labor for the welfare and the prosperity of your present respective countries, pray and work for them, for upon your present country's prosperity depends your own happiness."

American-Jewish citizens! Consider America as your present Jerusalem, as a "Mikdash met." In everything not connected with religion you are Americans. Speak English, frequent the public schools, practice the citizen's virtues and duties, heartily enjoy your rights. Accentuate right and freedom—not mere toleration. Occupy with the trades—not with trade (barter and peddling); especially buy ground, build homesteads, practice agriculture. Your sires were no dealers. Abraham, Isaac, Jacob, Reuben and his brothers were all agriculturists and cattle breeders. Let alone petty trade and jargon and overzeal. Be Jews, not bigots. You have suffered enough from fanaticism. Practice toleration. Close up the Ghetto and seek the broad country. Thus organize, prepare, Americanize, assume full citizenship, true manhood and before you go to Jerusalem make America your New Jerusalem. As to Zionism and Dr. Herzl's scheme, you cannot better advance that than by first learning citizenship and true mankind, as just described, in your American homes. The Jew hitherto in the Old World has been too much governed and misgoverned. The present Jew shall learn how to govern well, with freedom and justice, and for the good of the masses—not the classes. Assist your Eastern brethren, those who have no home, to find one even in the Orient, in Palestine. Colonize it, endow it, secure it against despotism, civilize it, have a heart and a dollar for it—just as do 20,000,000 of Irish-Americans for Ireland. Gradually more will develop. Even a Cyrus, an Ezra, a Judas Maccabeus will arise. This is the march of providence in history by gradual development. The Jewish legend speaks of "Messiah, son of Joseph," coming before "Messiah, son of David." That means prepare, organize and you will not be disappointed. This is Dr. Herzl's testament. A tear to his young grave—a laurel to his memory.

M. FLUEGEL.

In "The Jewish Exponent"

Rabbi Akiba

The life story of a Jewish Martyr

By Professor the Rev. Dr. Hermam Gollancz M.A., D.LIT.

When a devout Jew speaks of Palestine, or Jerusalem, or Zion, his emotions are somewhat different (however patriotic an English Jew he may be) from those he experiences when referring to England, or London, or Westminster. He cannot help thinking of the interpretation given in the Midrash to the words of Lamentation, "For this our heart is faint, for these things our eyes are dim; *for the mountain of Zion, which is desolate, the foxes walk upon it*" (v. 18). This passage in Jewish literature is worth repeating. It happened on one occasion that Rabbi Gamaliel, Rabbi Eleazar ben Asariah, Rabbi Jehoshua and Rabbi Akiba went up to Jerusalem. When they reached Mount Zophim and saw it desolate, they rent their garments; but when they reached the spot where the Temple had once stood and saw a fox run out from the very site of the Holy of Holies, they began to weep, while Rabbi Akiba was joyous. Whereupon his companions said unto him, "Akiba, thou art quite an enigma to us; we weep, and you laugh." "Tell me now wherefore ye weep," Rabbi Akiba replied. "Shall we not weep," they began, "when we reflect that, while the Law enjoins, 'the stranger that cometh near shall be put to death,' shall we not weep when we observe how literally the words of Scripture have been fulfilled with regard to Zion desolate: "the foxes walk upon it."' "That is just the reason way I rejoice," answered Akiba, "and I draw my comfort from the words of the prophet Zechariah! Just as the doom to which you referred has been verified, so I rejoice to think that the promise will once be verified, which was pronounced by Zechariah" (viii., 9.):—

> Thus said the Lord of hosts; there shall yet old men and old women dwell in the streets of Jerusalem . . . and the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts: If it be marvellous in the eyes of the remnants of this people in those days, should it also be marvellous in mine eyes? Behold, I will save my people from the east country and from the west country; and I will bring them and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God, in truth and in righteousness.

When Rabbi Akiba had finished citing this passage, his fellow travellers addressed these words unto him, "Thou hast, indeed, afforded us comfort!"

From this dialogue it will easily be seen that while, in the days of the Rabbis named, reflections concerning Zion were not very joyous, yet they were not entirely without their bright side; they were not wholly those of gloom and sadness. And so, at the present day, 1800 years later, although, in the course of the year, we, as Jews, are reminded by fasts and lamentations of the defilement and destruction of the Temple, of Jerusalem despoiled and Israel dispossessed and dispersed, we are not altogether without hope and joy; we cannot reflect without pride on those incidents which are the very cause of our national mourning. For, when we think of those crises of old in our national history as Jews, we are reminded of the great men of our nation who, at a time of excitement and despair, either willingly or compelled by force, sealed their death with their very life-blood.

We have our fasts, but we have also our heroes; we have our lamentations, but we have also the martyrs of our race. Alas for the lack of knowledge among Jews and Jewesses concerning those grand chapters of Jewish history! How many are there who have ever heard of those illustrious names inscribed on the Jewish Banner of Glory, telling of the men who lived and died for their faith? We may know about the Roman Consul, Decius Mus, who, plunging into the chasm, suffered a martyr's death for the sake of his people. We may be acquainted with the thrilling death-story of the spartan King Leonidas at the Battle of Thermopylae. We may know about Edward I. and Richard of England; we may know about Waterloo and Wellington, but what do we know of the details concerning the life and death of such men as R. Akiba, R. Ishmael, the High Priest, or R. Simon ben Gamaliel, all of whom, among a host of others, suffered nobly the death of martyrdom?

'Tis true, while our Christian neighbours have their Book of Martyrs, or "Christian Fathers," there exists (as far as I know) no similar work dealing with the martyrs who have existed among the Jewish people, though individual articles have appeared in different languages on the history of some of these Hebrew worthies.

The Book of Jewish Martyrs has yet to be written, and, in the meantime, I would select one of these characters for our consideration to-day. Although the earliest instances of such honoured names—dating from about the time of the destruction of the Temple—appear in various passages of Midrashic and Talmudic literature, and are cited as martyrs of our race, there are only two forms in which they are known to the popular mind. One is the passage commencing "Elle Ezkera" in the additional service of the Day of Kippur, and the other is one of the lamentations read on the Fast of Ab, beginning "Azre Halebanon."

I do not intend to give you a critical study of these two versions, to point out their discrepancies, and to show how they differ from the various other versions as regards the personages to whom allusion is made. But I would single out one name common to all versions, and offer you a popular sketch of the career of a man who towers high above his compeers, who figures alike as a venerable example of physical bravery and spiritual heroism. Rabbi Akiba is his name. The details relating to his life and work are scattered throughout the most important sources of the Hebrew classics, and embrace a very wide range of literature, and if we consider the marvellous ascendency which Rabbi Akiba won over the men of his own time, and the veneration in which his memory was held in succeeding ages, we ought not to be surprised if now and again, in the course of the history of his life, some legendary detail be intertwined with the more sober truths of history.

Akiba, the son of Joseph, who lived in the first century, about the time of the destruction of the Second Temple, is said to have been of non-Jewish extraction, and in his early years to have passed his time in ignorance and

idleness. He acted as shepherd to the wealthy Kalba Sabua, of Jerusalem, and had the good fortune to win the favour of his master's daughter. There was but one condition upon which she would give him her hand and heart—and it was this condition which formed the great turning-point in Akiba's career, and helped him to become, by dint of perseverance and intelligence, one of the highest authorities on Jewish Law.

Akiba was asked by his employe's daughter to give up his occupation of tending cattle, and to become, like other great men of the time, a student of the Law and a teacher in Israel. Akiba (according to some accounts) was now about forty years old, and he devoted himself to the study of the Law with an earnestness which was almost beyond expectation. He attended the renowned schools of the time, conducted by Elieser ben Hyrcanus and Nahum Ish Gamzu. These two schools had a decided influence upon his future methods and literary activity, the former familiarising him with the simple Halacha—the practical rules of the Jewish code—and the latter, by leading the Halacha back to the Scriptures giving him a taste for Biblical interpretation. He also listened to the lectures of such men as Nehunya, R. Gamaliel and R. Tarphon, and among his fellow-students were R. Eleazar ben Asariah, R. Johanan ben Nuri, R. Jeshebab and R. Jose, the Galilean.

We are told that at first his progress was slow, but that by an unconquerable will to succeed and by an assiduity which nothing could divert, he afterwards became, as a student, an object of wonderment to his fellow-workers and teachers, and ultimately one of the most popular and learned Doctors of the Law. It is said that on one occasion, having, arrived at college after the door was closed, and having to remain outside for his late attendance; he was sorely missed in the course of discussion on a knotty point of Halacha or ritual practice, when suddenly one of the scholars from within discovered him and shouted: "The Halacha is outside! The Torah is standing without!"

The attainment of such a stage of pre-eminence as a scholar was sufficient for the daughter of Kalba Sabua to redeem her promise, and, in spite of opposition to the union, the marriage between Akiba and the daughter of his former employer took place. They had to struggle hard for their subsistence, and their condition at times bordered on penury—nevertheless neither did mutual love and confidence suffer diminution, nor did murmuring complaints take the place of humble submission to Heaven.

According to another tradition, she induced him to continue his studies after their marriage, which advice the followed and remained away for twelve years, after which time he had the gratification of being countenanced and enriched by his wife's father. The number of his disciples, we are informed, reached 300, and these formed a band of devoted and self-sacrificing children, in return for the fatherly concern and interest which he evinced in their behalf. He was all that a teacher should be, patient, humble and forbearing. In spite of the abstruse character of his studies, there was a fulness of emotion in the man's nature which displayed itself on various occasions. The manner in which he acknowledges his indebtedness to the endurance and moral support of his wife is touching in the extreme: "Make room," he says to his disciples on the approach of his wife, "for all that I am, all that you are, is, indeed, owing to her influence!"

His College was situated at Bne Berok, near Joppa, and included among its alumni such illustrious names as R. Meir, R. Simon ben Johai, R. Elieser ben Shamua, and many other. It was his particular method that stamped his farm as an instructor—a system of precision and thoroughness, based upon true pedagogic rules. Some of these ran as follows:—"A portion to-day and a portion to-morrow," similar to the statement in Kidduschin 17a. "Try to grasp a little and you will retain that little—cram a deal and you'll retain nothing." Or again, "Repeat the sentence with your pupil over and over again, if the instruction is to be of any value." He considered intercourse with clever men a great incentive to knowledge, and, contrary to the opinion of his contemporaries, he held that theory was more desirable than practice. But it was not only the manner in which he taught, but the matter, which distinguished him from his predecessors and his fellow-workers. Every question or particle which arose from the written or the traditional Law, was a subject of the warmest interest and the keenest study to the man who considered "The Law of God a tree of life to those who take hold of it"—to whom, in fact, law and life were synonymous terms.

R. Abba (of the third century) says of him that "he was able to explain every stroke and point to be found in Holy writ." He is at another time spoken of as having "compeer in Palestine." And again, his teachings contained in the Mishna of Rabbi Akiba are compared to "the refreshing fragrance of the choicest wine." And in the course of time his very antagonists had to yield to him, while his friends and admirers became the more firmly attached to the man and his teachings.

(To be Continued.)

The many friends of Mr M. S. Hibba, formerly of Shanghai, will no doubt be very glad to hear of his marriage at Bombay with Miss Sophie. J. Abdulla of Bombay. The wedding took place on Tuesday the 24th August 1904, at "Denu Cottage. Mr Hibba has been a resident of Shanghai for many years. Weextend to the married couple our hearty congratulations and best wishes for a long and happy married life.

On Tuesday the 4th October, a marriage will be solemnised at the "Beth El" Synagogue at 4. P. M., the contracting parties being Mr Abraham Goldman and Miss Josephine Haimovitch, the youngest daughter of Mr. and Mrs M. Haimovitch of Shanghai.

Mr Simon A. Levy, of Messrs E. D. Sassoon & Co., who has lately gone to Europe for a trip has, we understand, become engaged to Miss Violet Nathan, of London. We extend to him our hearty congratulations and in this we beleive we are voicing the sentiments of the Jewish community of Shanghai as well as that of all his other friends.

SYNAGOGUE "OHEIL MOISHE" FUND.

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Further contributions will be thankfully received and acknowledged by the Hon. Sec. & Treas. Mr H. Foox, 10 Yangtszepoo Road.

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Shanghai, 29th July 1904.

12 m.

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Resident Secretary.

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Vol. I, No. 13

Tishri 28th, 5665
Shanghai, October, 7th 1904

Israel's Messenger.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Journal for the Jewish home.

Issued on every alternate Friday. Price, Three Dollars a Year.

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Editor: MR M. MYER. Manager: MR. E. JONAH

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A Fortnightly Jewish Paper Devoted to the Interests of Jews and Judaism in the East.

OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, 7th October 1904:— Tishri 28th 5665

CALENDAR FOR THE FORTNIGHT.

Friday, Tishri 28th (Oct. 7th), Sabbath commences (time of lighting) at 5.15 P.M., and terminates (Oct. 8th) at 6.00 P.M.
Portion of the Law, Genesis, Chapters 1 to 5 inclusive and part of Chap. 6, Haphtara Sam. I. chap 20. Prophets, Joshua, chap 1 to 10 inclusive and Psalms, chap. 1 to 10 inclusive.
Sunday, Tishri 30th and Monday Heshvan 1st (Oct. 9th and 10th) first days of the month of Heshvan.
Friday, Heshvan 5th (Oct. 14) Sabbath commences (time of lighting) at 5.05 P.M., and terminates (Oct. 16th) at 5.50 P.M.
Portion of the Law, Genesis, Par of Chap. 6 and chap. 7 to 11 inclusive. Haphtara, Isaia, chap 54. Prophets, Joshua, chap 11 to 18 inclusive and Psalms, chap 11 to 19 inclusive.

BURIAL OF MOSES.

And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.—DEUT. XXXIV. 6.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;
But no man built that sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral,
That ever passed on earth;
Yet no man heard the wailing,
Or saw the train go forth;
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's check
Grows into the great sun,—

Noiselessly as the spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Unfold their thousand leaves,—
So, without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.

. . . . . .

Lo! when the warrior dieth,
His comrades in the war,
With arms reversed, and muffled drums,
Follow the funeral car,
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute-gun.

Amid the noblest of the land
Men lay the sage to rest,
And give the bard an honored place,
With costly marbles dressed,
In the great minster transept,
Where lights like glories fall,
And the sweet choir sings, and the organ rings
Along the emblazoned hall.

This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced, with his golden pen,
On the deathless page, truths half so sage
As *he* wrote down for men.

And had he not high honor?
The hill-side for a pall;
To lie in state while angels wait,
With stars for tapers tall;
And the dark rock-pines like tossing plumes,
Over his bier to wave;
And God's own hand, in that lonely land,
To lay him in his grave!

. . . . . .

O lonely tomb in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still,
God hath his mysteries of grace,—
Ways that we cannot tell;
He hides them deep, like the secret sleep
Of him he loved so well.

C. F. ALEXANDER.

CANADA.

The Emperor William has conferred the Order of the Red Eagle on Herr Samuel Nordheimer, German Consul at Ontario, a post he has held since 1887. The distinction is intended not only as a recognition of the Consul's services to the German Empire, but also as a personal mark of the esteem in which he is held by the Emperor.

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And the crimson streak on ocean's cheek
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Noiselessly as the spring-time
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Over his bier to wave;
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O dark Beth-peor's hill!
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Herzl . . . and After!

At the request of the editor of the German periodical *Ost und West*, of Berlin, Dr. Gaster has written, the following article, which he has since translated and amplified:—

"Le roi est mort"! "The king is dead"! The hills and dales take up the cry, from every Jewish home a wailing echo chimes in: dead, dead! Sorrow and grief have spread withersoever the sad tidings reached. The memories of old, the breaking up of the national life, the destruction of the sacred temple, are felt to-day with unwonted keenness, they are lived through again, and the personal loss deepens the national mourning. For Herzl is no more; he has been called away at the first budding of the grand conception. The germ just began to sprout, drawn up to the newborn light from the depth of the Jewish heart, and already the cold wind is blowing threatening to destroy it. The love and the fiery zeal, which have melted the ice of indifference and apathy round the Jewish heart, have been extinguished. The stillness of death has followed upon the ceaseless energy, it has encompassed the man of battles in its folds, and has covered with its mantle the Zionist movement. I have already more than once paid my tribute to the memory of the departed leader; I have shown the eternal background upon which his deeds and hopes stand written; and I have directed the gaze of the mourners to the everlasting God, who, with unalterable mercy, watches over His people, and sends from time to time men like the deceased to revive and to strengthen the belief in God's love for us. He never forsakes His people. Zion will not remain for ever a widow, nor her children orphans. Our God liveth!

A faint echo of the old song was still kept tremblingly alive in the heart of the Jews. Herzl seized upon it, and it was wondrous to behold how he transformed it into a mighty symphony, sweeping over the lands, over mountains, and hills, like the roaring billows of the sea, bringing everywhere the gladsome message of happiness, telling the bondsmen of the joy of freedom, the troubled and afflicted of heavenly comfort and of divine hope, lifting up the fallen, and rousing the spirit to soar to new heights. And there was singing and mirth in the house of Judah. It grew with the days that passed. The wind carried the tune from one corner of the earth to the other, careworn faces shone with a new light from within, the wrinkles disappeared, premature old age was changed to vivacious youthfulness, and, at the sound of the magic music, the nation was being visibly rejuvenated. With song there is gaiety, there is happiness and mirth, and if we succeed to make a man dream but for an hour of happiness and joy—and is life not a dream?—then he has tasted for a short while of heavenly bliss, and the recollection of it will sweeten the remainder of his days. The enthusiastic singer who knew how to recall the old, half-forgotten melody, who played so wonderfully on Judah's harp, who conjured up songs of old greatness and glory, has now dropped it from his cold hand—the last chord is broken . . God hath willed it. "Le roi est mort"! "The king is dead"! It is an immeasurable loss, for we cannot add, "Vive le roi," "Long live the new king"! Alike in his greatness and in his weakness, Herzl was unique. Like the hero in the fairy tale, he could say: before me light, behind me darkness! And utter darkness follows upon the illuminated figure now receding into the past.

Before me stands a picture:—Herzl, leaning over the balustrade, looks down upon the Rhine, flowing at his feet. But his melancholy gaze is turned thoughtfully to the other shore dimly visible in the distance. He dreams of the gigantic task to carry his people safely across the tumultuous torrent. The current of time has since swept him away. On the shore the people stand looking longingly for the man to carry them across. Up or down the river there may be ferrymen who could carry the one or the other across the waters in his frail boat. The one or the other might reach the opposite shore by such means, but a nation cannot be ferried across in a small boat. For them "the waters must be piled up, the fluids must stand upright as a wall, and the deeps congealed in the heart of the sea." They must pass dry-shod through the waves. We have no longer a Moses or an Elijah, the former cleaving the waters with his rod, the latter with his mantle. The answer to the question how the miracle would have been performed in modern times is covered by the grave. The secret of the modern redemption by Herzl lies sealed under a tombstone.

And still Zionism is not dead. It has not been buried with the late leader. It is everlasting, and no grave can contain it. At the very moment when the grief is greatest, the clarion sound of duty should be loudest. The old tune must not die away. The work commenced by Herzl has now been bequeathed to the whole nation, and it is henceforth their work. But we must not deceive ourselves about the situation, and take an imaginary activity for true life. The law of inertia will keep a body moving for a long time after the first impulse has ceased. A movement of such magnitude as Zionism can, by force of the same law, not come suddenly to a standstill. It will continue for a while to move without the driving force; but for how long? In the meantime many forces have become active in the midst of the movement which may bring even this slow motion to an abrupt end. There are centrifugal and centripetal tendencies; Palestine and Uganda, territorialism and religious nationalism; all tending in different directions. So long as the leader was alive he was able to smooth down small difficulties and to bridge the gulf which began to yawn under his feet. That bridge rested only on one pillar, the whole authority was centred in one hand. That pillar is broken, the hand has dropped, and from the lips of everyone can be culled the question: What after? . . . How further? . . . .

It is far more easy to put such questions than to answer them. A few years back the answer would not have been so difficult, nor would it have proved an insoluble problem to gauge exactly the situation, or to enunciate the steps to be undertaken for carrying on the work. But now we are face to face with chaos. He is no friend of the movement, and no supporter of the great work for which Herzl lived and died, who withholds the truth, and painfully conscious of the grave situation caused by this untimely death, fails to give expression to the views calculated to tide over the difficulties so suddenly created. Death hushes, for a time, all differences. But now that the grave is closed, and profound differences have arisen in the course of the last year or two that a gulf is yawning which widens every day, and threatens to swallow up many a success hitherto attained. Over-zealous, at the same time, uncouth, hands have dealt a blow to the wonderful picture drawn by the master hand of Herzl. The canvas is torn, the picture is distorted. More than ever is the hand missed which alone could mend the broken panel, join the fragments and obliterate, if possible, the traces of the violence to which it had been subjected. That hand has disappeared, the rent is there, the tatters are loosely hanging together; many ties have been broken, and many hopes have been quenched. Instead of harmony, confusion reigns in the camp, instead of steadfast clinging to one single aim, many purposes have been set up. The people have been turned away from the road to Palestine. Irresponsible persons have presumed to force the hand of the leader, and have thrown the torch of East Africa into the Zionists' camp; the flames are bursting out all round, and a sinister glare lights up the camp. The forces hitherto working for the one idea had to be used to quench the fire, and to circumscribe the havoc wrought by the scheme of East Africa. Having lost the road leading to Palestine, the Zionists stand to-day bewildered and helpless at the grave of the leader. It was an unspeakable comfort to me, who had taken up from the beginning a decided attitude against this deviation from the right path, when I heard recently in Vienna from intimate friends of Herzl that he himself regretted, as deeply as we did, the introduction of the "unfortunate question of East Africa"—these were the very words used—into the discussion and deliberation of the Zionist Congress, and that he sympathised with those who left compelled to protest against this action. We also regret deeply that this question had been brought up at a Zionist Congress, and still more that the people have not been taken into the confidence of those who, on their own responsibility, have initiated this departure. They have taken upon themselves a tremendous responsibility. The whole truth has not yet been told, and we must look to the English House of Commons to see it slowly leaking out. Who knows what more revelations the future may have in store?

(To be Continued.)

Jewish Doctors at the Seat of War.

The *Novosti*, in an article entitled "The War: Doctors and Jews," demands the abrogation, at all events for a time, of the restrictions placed on the number of Jews admitted to medical education. The journal points out the valuable services the Jewish medical men have rendered on the battlefield, and states further that, at a time when the number of Jews accepted for the medical faculty in the Universities does not exceed from 3 to 10 per cent., and is reduced to *nil* in the Military Medical School, there are in Kharbin alone forty-five Jewish doctors (50 per cent. of all the medical men to be found there). The population of Russia, says the *Novosti*, is sorely in want of all kinds of medical assistance, be it Russian, German, Jewish Buriat or other; therefore it is not in the interest of the people to limit the supply. As to keeping in Russian hands the practice that would otherwise fall into the hands of Jews, it has been clearly shown that, although the medical career is wide open to Christians, these quite fail to satisfy the wants of the immense Russian population. The medical profession should be thrown open to all, and even then many years will be necessary to educate the required number. Such a step is requisite to inculcate suitable ideas of hygiene amongst the Russian masses, who are at the mercy of quacks and pretenders to mystic knowledge and sorcery, and, on the other hand, there is really no valid reason for hindering such a development.

In reference to the above, further interesting particulars are to hand regarding the work and self-sacrifice of Jewish doctors at the Front. Dr. Kantorowitch, of Elizabethgrad, placed his services at the disposal of the Government, although he was in a bad state of health, to prove which he could at any time have procured medical testimony. The over-zealous Jewish patriot was unable to sustain the wear and tear of war, and died at Mukden from the illness with which he was afflicted. Another Jewish doctor named Petermann is lying seriously ill at Turentchin as the result of carrying two severely wounded soldiers over a stream, from which he caught a chill. Dr. Petermann has been absolved from military service for the rest of his life, yet immediately he has recovered he intends again to place his services at the disposal of the Government. Dr. Lurje, of Elizabethgrad, has become especially famous. This doctor, accompanied by Red Cross attendants, was on duty at the battle of Waffangou, and approached too near the Japanese lines. He and his attendants were so engaged that they did not notice the retreat of the troops before the Japanese were close upon them. Dr. Lurje would not think of surrendering, and fled in the direction in which the Russians had disappeared. The Japanese followed the fugitives, shot the two bearers, and wounded the doctor in the thigh. In spite of this wound, Dr. Lurje kept on his way until, some 15 versts from the battlefield, he collapsed and lost consciousness. Two days later he was discovered by a Russian patrol and conveyed to the nearest field hospital. Here he was visited by the Commander-in-Chief, General Kuropatkin, in person, who conversed with him for some time and promised him the Cross of the Order of St. George.

A Japanese Decoration For Sir Marcus Samuel.

Our London contemporary *The Jewish Chronicle* in its issue of the 26th August makes the following interesting announcement:—

Sir Marcus Samuel has just received, through the Japanese Minister, Viscount Hayashi, the Order of the Knight Commandership of the Rising Sun, conferred upon him by the Emperor of Japan. For a period of twenty-five years the firm of which Sir Marcus Samuel is the head has been intimately associated with Japan, and has had close relations with the Japanese Government. The firm issued the first Japanese gold loan in Europe, and later, with the consent of the Government, issued the municipal loans for the Yokohama waterworks and the Osaka harbour works. Sir Marcus has also materially aided the development of trade in Formosa. The decoration consist of a handsome gold and white enamel eight-pointed Star, with a large ruby in the centre, representing the rising sun, surmounted by the leaf and flower of the kiri tree, the emblem of Hideyoshi, one of Japan's greatest warriors.

PALESTINE.

The Jerusalem correspondent of *The Jewish Chronicle* writes under date 24th July;—It is felt in Jerusalem, and it should be known abroad, that Chief Rabbi Salant, who will in a few months enter his ninetieth year, though possessing all his mental capacities, has no longer sufficient control over communal affairs, and that he has no successor. With the Shibboleth of the Chalukah and Yeshiboth a few interested fanatics can work their own will. The remedy for this state of things lies only in the increase and strengthening of the intelligent and educated element in the Jewish community, to which end the growing modern schools in Jerusalem work. From this point of view also it is a matter of congratulation that the German Hilfsverein has undertaken to participate in a marked way in the educational work in Palestine. Besides supporting two kindergarten school in Jerusalem and one in Jaffa, the German society has opened a Training College for teachers in connection with the Lamel School. Judging from the curriculum of studies the founder are evidently resolved that the new institution shall meet the educational needs, not only of Palestine, but of the Orient in general. The teaching staff, which is a select one, is to be strengthened by additional competent professors from Europe as the institution grows.

ISRAEL'S MESSENGER.

Shanghai: Friday, 7th October, 1904.—5665.

REFORM JUDAISM IN AMERICA.

Our contemporary *The Jewish Tribune* is a fearless champion of true Judaism. He who reads its sheets cannot fail to arrive at this conclusion. In the midst of such corrupt teachings as that of the Reform, so called, Rabbis of America it is some consolation to find that the Truth is presenting itself—however slowly—before the eyes of the general public and the recent issue of the *Tribune* is a welcome addition to the long list of those who defended orthodox Judaism from being sullied and misunderstood. In our opinion, reform Judaism in America has been a complete failure during the past half a century of its endeavour to win back to enthusiastic allegiance those who are drifting from the fold of Judaism. Instead of recovering those who have been on the verge of hopelessness it had paved the way to apostacy. Dr Hirsch of Chicago, the father of reformed Judaism had not hesitated to carry his anti-Jewish campaign to the extent of officiating at the wedding of one of his congregants, at his Temple, with a non-Jewess. At present such cases are not of rare occurrences. It is not our intention to write a history of Reform Rabbis of America but to say this much that we are in great sympathy with the object of the *Tribune* in its endeavours to preserve untarnished the traditional Judaism and to defend both in season and out of season our Faith from being so often maligned and sneered at by those who are supposed to be our own kith and kin. Those who are *of* us and *not* with us are more likely to do a great deal of mischief, than those who are not *of* us. For this reason it behoves us to be on our guard and rally to the side of the *Tribune*, who in its issue of the 2nd September, takes to task the utterances of one of the so-called reform Rabbis. We cull in full the following editorial comment and we leave our readers to judge for themselves:—

Rabbi Abram Hirschberg in his "Reform Judaism and the Recent Immigrant," published in the *Jewish Conservator* (we read the concluding installment of that lecture, as we did not receive the previous copies in which the lecture was published), says:

> If the latter (the orthodox Jews) is suspicious of his Christian neighbor, he is even more so of his brother, the reform Jew; for, when he came here in 1882 and the succeeding years and looked about him for sympathetic guidance and assistance, he turned to his predecessor, the German-American Jews. The latter, in his inflated self-importance and aristocratic exclusiveness, offered material help to the Russian, but withheld from him the sympathy and society for which he craved most of all. This holier-than -thou spirit of the successful Jew—and the prosperous Russian Jew is not without its taint today—has worked inestimable harm to the cause of reform and progress.

The fact of the German-American Jew's unsympathetic conduct towards his unhappy brother immigrant we will not gainsay; yet, the orthodox Jew has never yet looked upon those I-am-the-cream-Jews otherwise than with confidence. What an orthodox Rabbi could not accomplish in his community a German-American Jew achieved without any effort upon his part. The orthodox Jew has always looked upon his Americanized brother with admiration and followed his advices, provided they did not infringe upon his religious practices. The orthodox Jew looks suspiciously not on his reformed *brother*, but on the *reform of* his brother. Reform has proved itself a failure. After breaking all those religious practices which have been sanctified by old age and by the very lives of our good and pious ancestors, after replacing earnest, religious, true Jewish worship, by Christian mode of prayer, after substituting the Jewish *chasan*, to whose heart every sentence of the historical prayers appealed, by the cold-hearted Gentile choir, after substituting the old Jewish melodies by Christian church and theatrical music, after all these destructive innovations, we pray, tell us what has reform Judaism accomplished? Did it win Judaism for the Jewish family? Did it bring many a Jew to the temple? Are not the pews in the temples conspicuous by their being

without occupants? All these questions must be answered in the negative. The only thing it has accomplished is that it has estranged the Jew from Jewishness, and this spells *failure*. This is the reason why the orthodox Jew cannot be converted to reformed Judaism. The practice of un-Jewish Jewishness, or a Judaism the accomplishment of which proved only the overthrow of the old historical Judaism without substituting it with a new life-breathing Judaism are the very reasons why the orthodox Jew looks suspicious upon it.

> And so with heart embittered and pride insulted he (the orthodox Jew) refuses the proffered friendship of today and looks with inimical eyes on every Jewish religion movement which bears the stamp of reform, although, strange to say, he accepts its charity without a murmur.

is another accusation against the orthodox Jews, raised by the Rabbi. If not for lack of logic and contradiction of facts we would fully agree with the quoted assertion.

One must be extremely nearsighted to stumble upon "the proffered friendship" in comparing him with the negro by teachers of reform Judaism, men representing the moral standing of their communities. We cannot comprehend the "proffered friendship" in begrudging the charity received by those unhappy, from their wealthy brethren. The expression, "Strange to say he accepts its charity without a murmur," is as illogical as it smacks with Jew-hatred. What does the Rabbi mean by "its charity"? Does good heartedness, feelings of benevolence, constitute the monopoly of the reformed Jew only? Or do the reformed Jews open their purses to the unhappy because of their being reformed? How about the millions of charitable men of the orthodox Jews and of other nations? Would the Rabbi deprive them of their virtue because they do not belong to the reformed wing of the new Judaism? Further, the Rabbi let the cat out of the sack; by his argument he proves that the reformed Jew does not give charity because he wishes to help the needy, but for the sake of alienating his beneficiary from his religious conviction, and to convert him to a mode of a religion which his *ancestors did not know*. How true this assertion is, or how much our benevolent brethren of the reformed wing of Israel ought to thank the Rabbi for his openheartedness we do not decide, yet one thing is sure, that such a charity is un-Jewish. The orthodox Jew has been taught by his sires to lend a hand of help to the needy, never asking their religion (Gitin 61a), to avoid missionary work (Yebamoth 47b), and these rules are sublimer than "our Judaism."

Reminding the learned Rabbi of the ethical law taught by a sage of ours judge not thy fellow neighbor till thou hast placed thyself in his situation (Ethics of the Fathers, chapter ii, Mishna 4), we take the liberty to further the following suppositions and questions: Suppose, for argument's sake, that instead of enjoying a good salaried position in a free country, the Rabbi would have to flee for his life from a persecuting country, suppose further that before he left his unfriendly country his countrymen robbed him of all his possessions, killed a few of his little ones, treated his wife and his grown daughters not too civilly, as, for instance, it happened in Kishineff—suppose also that he arrived at our shores, and being on the soil of our free country felt the pangs of hunger and thirst, witnessed the bitter cry of his remaining ones for bread and his wife's grief for all this misery, he having not the smallest coin to his name, would he not accept charity from any man? Now, one supposition more, and the most difficult one, and we shall be finished. Suppose that the same Rabbi is an ardent adherent of traditional Judaism, that the fulfillment of its burdensome injunctions is a privilege to him; and the greatest happiness of his life is to do all commandments of God as interpreted by the *holy* Rabbis of old, and suddenly one of his brethren who helped him in his need would approach him with: "You accepted our charity without a murmur, you have to accept *our Judaism*, because we don't throw our money without converting our beneficiaries," would the Rabbi consider that proposition a friendly chat by which the speaker would gain "his confidence"? Does such bigotry mean "our Judaism"? We await the Rabbi's honest reply.

* * *

> . . . And if we hope to win him to our side and way of looking at religious problems, we will have to convince him . . . we are not antagonistic, but anxious to fraternize with him in his racial, philanthropic and religious life, . . . to acquaint him with our Judaism, which is an honest one, intended for his best interest and in full accord with the spirit of prophetic Judaism tempered by the demands of the time. . . .

is another argument of the Rabbi.

To which we comment that we cannot grasp its meaning. In our humble opinion not the *mode* of Judaism created a *religious problem*, but *Judaism* itself. The anti-Semite never questioned whether one or the other Jew belongs to the orhodox or the reformed wing of Judaism; to them a Jew is a Jew, and as such should be persecuted. The Rabbinical Judaism was not in the way of the orthodox Russian Jews who served this country in the Spanish-American war, and their number reached several thousands. In our country the Jew is not blamed for his adherence to his religion in any mode that he may desire, consequently the "religious problem" is cre-

ated not by the country but by the *Jews themselves*, by those Jews who prefer convenience to religion. As to other countries, one might even be only a nominal Jew, violating all the teachings of Judaism, estranged from his God and nation, yet as long as he has not affiliated himself with any of the Christian denominations he cannot escape the persecution of the anti-Semites. In some places even conversion does not save him from persecution. These arguments prove that "religious problems" in the free countries are created not by members of other denominations, but by those of our brethren who consider themselves far wiser than their ancestors. Neither can we understand the meaning of "our Judaism, which is an honest one and in full accord with the spirit of prophetic Judaism." Are we to understand that orthodox Judaism is not honest? Must we infer that orthodoxy taught a Judaism contrary to the prophetic teachings? Must we deduce from that expression that we are descendants of a corrupt ancestry, who practiced dishonesty, in full accordance with the teachings of a dishonest Judaism? Are we really in danger of continuing our dishonesty as long as we shall not obey the *new honest Judaism?* And if so, will the learned Rabbi tell us how far does such an argument fall short of a full-fledged anti-Semitic accusation against us Jews? Does not the worthy Rabbi notice how he plays into the hands of the anti-Semite rabble? Are these the fruits of the "Judaism which is an honest one"? We leave it to the worthy Rabbi to answer these questions.

Speaking about the elders among the immigrants, Rabbi Hirschberg says:

They insist on carrying on their old world customs and ceremonials, many of which are foreign and repugnant to the American spirit.

As to our conviction the true American spirit does not know any repugnancy to any religious exercises as long as it does not interfere with the laws of the country or public policy. We have not yet found any complaint lodged against an orthodox Jew for blessing the *havdalah*, smelling the *hadasim*, shaking the *lulov*, blowing the *shophar*, sitting on the floor in his stocking feet when reading the *kinoth*, etc. It would be against *American spirit* to meddle with religious customs of any one of her citizens. Now where do we find the repugnancy to the American spirit? Do we find it in the orthodox Jew's practicing his historical religious customs or in the meddling of those of the new Israel who as new converts to a new idea feign to rob everyone of his freedom for the main aim of obtaining converts?

There are any number of orthodox Rabbis who rebel against the teaching of their own religious principles in the vernacular. In the convention of orthodox Rabbis held in New York City in 1902, one of them declared that the giving of instruction in the vernacular is criminal and ought to be stopped forthwith. Even the graduates of the Theological Seminary of New York are not acceptable to them,

reads a note to that lecture.

And this flat accusation against a body of pious and learned Rabbis without any proofs! It seems that the worthy Rabbi must have forgotten his study of the Talmud and Shulchan Aruch, of which he has so much to say. No orthodox Rabbi is so ignorant as not to know that even the *Shema* may be read in any language. There are many members of that body who preach their sermons in the vernacular. This accusation is false, and might have been imposed upon the worthy Rabbi by some friend of the Seminary who brought truth as a burning offering on the altar of his adherence to it. As to the facts that "the graduates of the Theological Seminary of New York are not acceptable to them," it is not because of their scientific accomplishments or their using the vernacular, but because the Seminary being in reality a reformed institution but flies orthodox colors. (Editorials in the *Jewish Tribune*, Vol. III, Nos. 20 and 24.)

The further we peruse the Rabbi's opinion of orthodox Judaism the more we are astonished at it and if not for his name on that wholesale indictment against the vast majority of our nation and their religion we would consider it a creation of the anti-Semitic heated brains of Rohling, Souvorin or another of their ilk. We reprint here another gem, which will prove our assertion:

They (the orthodox Jews) emphasize creed and minimize deed. They still cling to the hard and fast requirements of legalism and Rabbinism, even though these have no application to the moral and religious thought of the present.

In short the Rabbinical Judaism deprives the Jew of good "deed." As we belong to the unbelievers in arguments without proofs we challenge the Rabbi to cite or quote from the Jewish orthodox accepted codes any law, commandment or any rule, binding upon and practiced by the Jews which orders to minimize moral deeds. It seems that Agur-bin-Jakeh's description of the "generation that curses his father and blesses not his mother," is not a poetical representation but a real fact, and even in our days. And these are the men that are anxious to teach "our Judaism" (which) is an HONEST one . . . and in full accord with the spirit of prophetic Judaism" to the young immigrants, arrivals from "Lithuania, where the early training of the Jewish child is rigidly orthodox and extremely mystic" (to the *am-hooretz*), these young immigrants who by the way, according to a New York *Sun* reporter, nourish their brains with Heinrich Ibsen's dramas, Max Nordau's books on criminology, Darwin's Origin of Species. Herbert Spencer's First Principles, Poems of Tennyson, Shakespeare, Goethe, Schiller, Lessing and others of this kind. To become a teacher of these immigrants is too hard a task, mostly when one considers that the same immigrants are scholars of the Biblical and Talmudical literatures, not from fragments found in some books written not in Hebrew, but in the original. We doubt not that those teachers will have to acknowledge their inferiority to their disciples' vast knowledge and very quickly, too. As to the lessons of "our Judaism (which) is an honest one" after the wholesale false accusation against nine-tenths of the Jews in dishonesty and immorality we would offer to the learned Rabbi to practice Resh Lakish's interpretation of Zephania iii:1, which means adorn yourself first before adorning some one else (Sanhedrin 19a.)

CORRESPONDENCE.

[The Editor does not hold himself responsible for the opinions of correspondents, and the publication of any correspondence does not necessarily indicate his concurrence with the views expressed therein.

He reserves himself the right to publish or reject any contributions.

The real names and addresses of all Correspondents should always be sent in not necessarily for publication.]

A LETTER OF THANKS.

To the Editor

Of the "*Israel's Messenger*."

Sir:—Allow me to tender to you, on behalf of the Committee of the Israelite Blind Institute of Jerusalem and myself our heartiest thanks for the very kind support which you have been good enough to extend to us in giving publicity to our appeal in your journal and which you have so ably backed with your editorial comments. I also beg to take this opportunity to extend our sincere thanks and to express our gratitude to the Sephardic and Ashkenazi Jewish Communities of Shanghai, as well as to other non-Jewish friends, who have so generously responded and liberally contributed to the funds of the Institute.

I may here add that in all the places which I have visited I have appointed Gabbaim for the purpose of making annual collections for the support of the Institute and remitting the amount to the Committee and that the following gentlemen viz:—Messrs S. J. Solomon, M. Myer, I. A. Levi and N. E. B. Ezra have kindly consented to act in that capacity, in Shanghai. I hope that the Jewish community of Shanghai will accord their assistance to the Institute through these gentlemen who volunteered to undertake this kind task.

YOURS OBEDIENTLY,

M. J. SCHULMAN.

REPRESENTATIVE.

ISRAELITE BLIND INSTITUTE, (PALESTINE).

29TH SEPTEMBER 1904—5665.

The *Jewish Tribune* says:—From Russia comes the news that at Ostrowitz, government of Rodom and Potsevetch, government of Seiletz, occurred Jewish riots, a number of Jews having been killed and still a larger number wounded. The Russian government, as usual, lays the blame upon the Jews. This is as it should be. Darkest Russia always justifies her barbarity. The Jew has always been maltreated, robbed, murdered, his wife and daughters violated and killed, his babes slain, yet the barbaric Russian is the just one and the suffering Jew the guilty one. No nation raises a serious voice against Russia's extermination of the defenseless nation. The reason is plain, the Jews have no country of their own, and "shall not be reckoned among the nations," and justice requires that no nation shall interfere with the other in matters of treatment of its *own* Jews. This ownership of the Jews by each country where destiny places them, this dependence of the Jews' very life upon the whim of their masters, have been the cause of the birth of political Zionism. Though this idea has ever dwelt in the secret thoughts of the Jew, yet the long suffering brought the Jew to apathy, and he became unconscious of his desire. It took a Dr. Herzl to awaken the Jew to selfrespect, to rekindle in him the desire for a political standing among the nations—the only salvation from his misery. Yet, we are told by well-fed Rabbis and Jews-by-accident, that political Zionism is a chimera and should not be entertained by us. The reason is most logical. They—the teachers of Israel—found out a new interpretation of the Jews' dispersion among the nations. It is not as Moses considered a curse (Deuteronomy xxviii:64), but a blessing, that we might further our mission to teach the sublime ethics of Judaism to the nation. "Be murdered, suffer," say they to us, "and accomplish our interpretation of the prophets, whom we don't believe to be inspired. Be satisfied with us, about one per cent of the people of Jewish persuasion (God forbid to call Jews a nation!), and continue your misery and be content! You are a 'kingdom of priests' and might as well be offered as a burnt offering on the altar of our interpretation." However not even one of these clear-minded expounders of the high idea of Israel's mission, has as yet left his flesh pot and his place, surrounded with all the worldly pleasures and luxuries, to go to the very seat of Israel's suffering to practice his own preaching. We have not yet read the news that such broadminded men as Dr Singer, Dr. Hirsch and their like who have taken their life in their hands and went to Russia and Roumania and other dark spots of our Mother Earth to preach the ethics of Judaism. We opine these great men prefer preaching to practice and are not yet prepared to change their comfortable residences and large incomes, as well as the luxuries and pleasures they enjoy, for a gloomy nook in a Russian place of incarceration, a Siberia, Sakhalin or other such place of misery. These are the people who advise us to stay where we are and continue our misery.

"And thou shalt serve thine enemies" (Deuteronomy xxviii:48) is the curse of Israel they claimed to be a blessing, and is advocated by well-fed Rabbis and heavy-pursed financiers. Either they do not desire to or they do not understand what they advise us. These constitute the bulk of Son'ei Zion.

SHANGHAI JEWISH SCHOOL FUND.

Amount already acknowledged	$ 3,863.70	Tls 1470.00
Edward I. Ezra, Esq (second donation)	25.00	
J. M. Joseph Esq	1.00	
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Further donations and or subscriptions will be thankfully received and acknowledged by any member of the Committee or the Editor of this paper.

Rabbi Akiba

The life story of a Jewish Martyr

By Professor the Rev. Dr. Hermann Gollancz M.A., D.LIT.

(Continued from our last).

And thus Akiba went on teaching and learning—type of a true student who, not satisfied to cease his activity with the attainment of an academic degree, pursues his studies to the very end of his existence. In like manner did Akiba see in his continued interest in God's Law—in the desire to diffuse its correct knowledge among the greatest number of hearers—a very index of the love which man should evidence to his God, a love which even the prospect of death itself should not terminate or weaken.

And it was in this very point that Akiba was destined to be put to the test. Akiba had now attained to the very height of distinction; his decisions were binding and authoritative—and were subsequently incorporated as universally accepted Halachoth in the standard works known as the Sifra, Sifre and the Tosephta.

But the great feature in the character of our Sage was this—that, though a scholar in the very sense of the word, he was no recluse; he was, in truth, one of the most popular and worldly men of the time. His, too, was a progressive spirit, which could take circumstances into account, for later on we find him beyond the limits of Palestine, where he fixes the new moon and festivals—an unparalleled innovation, inasmuch as such an act was only sanctioned for Palestine. His commanding influence must have silenced all criticism, for it was in connection wkth this bold step that the remark was uttered, "Leave Aoiba alone, for he has no equal in Palestine!" His phpularity was no doubt owing, in a great degree, to his pheilanthropic services. Himself of a charitable disposition, he acted as Treasurer of the Fund for the Poor and Administrator of the Tithes, so that he acquired the name of the "Poor Man's Friend" (literally the Right Hand of the Poor).

In his latter years he undertook journeys to his brethren in other lands, visiting Babylon, Cilicia, Cappadocia, Arabia and Africa, even Ethiopia—and, in company with R. Gamaliel, also the Capital of the oppressing power, Rome—which visit had doubtless a mighty influence upon the mind of Akiba with regard to the events which were to follow. Bar Cochba—as the "Messiah" of the Jews—was just planning the revolt which was to shake off the yoke of Rome from the Jewish people. R. Akiba was the first of the Sages to join his standard, for he—deeply penetrated with the belief in Bar Cochba's mission—saw in this revolt the independence of the national State once again restored. This was no individual aspiration—it was the longing expectation of an entire people. But it was decreed otherwise. "Successful at first, the leader of the revolt was compelled to retreat before the Roman Commander, Julius Severus, and to take refuge in Bethar. After a desperate resistance, the city was taken, and this ended the rebellion. The soil of Palestine was once more dyed with blood."

The Roman Emperor turned his wrath chiefly against the learned men of the time, and not only was the *practice* of the Jewish religion prohibited, but the very *study* of the Law rendered an offence punishable by death. The Jewish teachers saw the danger, but they did not flinch from the duty. Some there were, 'tis true who thought 'twere better to desist than to incur the risk—such were R. Jose ben Kisma and Pappus; but men like Hanina ben Teradyon and R. Akiba continued to teach the Law openly, and to instruct the people in their religious duties.

One day, as he was thus engaged, this same Pappus (a man well known for his learning) represented to him the imprudence of thus acting contrary to the Roman edicts; and said to him, "Akiba, art thou not afraid of this nation?" (alluding to the Romans)—thus wishing to deter him from so dangerous an employment, by intimating that there were times when prudence requires us to yield to circumstances.

Akiba, who held that no circumstance whatever could justify an Israelite in forsaking his religion—being also persuaded that the calamities which the nation then experienced were the result of their iniquities, and that their only chance of deliverence was in strictly adhering to the laws of God—said to him, "Pappus, art thou the man of whom it is said, 'he is wise'? Surely thy words show thy folly"; and in order to expose the folly of his policy of expediency, he added the following parable: A fox once took a walk by the side of a river, and observed the fish hurrying to and fro, in the greatest agitation and alarm. Curious to know the cause of so much confusion, he addressed them and said, "Friends, may I be so bold as to ask why you are so agitated?" "We are endeavouring," replied the fish, "to flee from our enemies, and avoid the many nets and snares which they have prepared for us." "Oh," said the cunning fox, "if that be all, I can tell you an easy way how to secure your safety. Come with me on dry land, where we may dwell together in tranquility in the same way as our ancestors did before us" The fish, perceiving the treachery of their insidious adviser, said to him, "Fox, thou art he who is considered the most sagacious of animals! Surely thy counsel proves thee a great fool. If even in our own native element we are beset with so many dangers, what security can we expect to find when we change our methods and adopt an element so repugnant to our nature and so contrary to our habits?"

"It is even so with us," continued the pious Rabbi, "if we experience so much oppression and distress, while we to the best of our abilities follow that Law which is our very element, 'our life and length of days,' what think you will be our lot if we abandon that element altogether and adopt an element foreign to our nature and to our traditions?"

This truly great man was not permitted to exert his pious endeavours much longer; he was cast into prison, and it happened strangely that Pappus himself was, after some time thrown into the same prison. When Akiba beheld him, he addressed him thus: "Pappus, what has brought thee hither?"—as much as to say, "how comes it that thy time-serving policy did not protect thee?" To which Pappus replied, "O happy art thou, Akiba, who sufferest for the Law—woe unto me who suffer for vain things." And thus, even amid the trials of prison-life, the faith of our hero remains constant, aye becomes strengthened: and he discharges the functions of a teacher and Rabbi to those anxious listeners who crowd for instruction around the walls of the prison.

We are prone to dwell with fondness upon, and to be charmed with the pathos of the thirteenth-century romance which tells how the whereabouts of an English King, taken prisoner, was discovered on foreign territory by means of a favourite air sung by a minstrel named Blondel, and familiar to both king and minstrel; but what shall we say of the pathos of the situation—too deep for words which pictures to us shortly after the first century a hoary-headed Rabbi uniting himself from behind the prison-bars with the outer world of his down-trodden and despairing brethren by means of those sweet accents of song supplied by the practical and ethical rules of the written and oral Law!

But though the Rabbi's instructions were conveyed in guarded and covert language, the device was soon discovered, and it was not long before he was led forth to execution. He was subjected to the most terrible torture.

and, without losing self-possession, he bethought himself and uttered the words of the Shemang in a voice audible to the astounded bystanders, yielding up his spirit with the Unity of God on his lips. It was, indeed, felt that "with the loss of this glorious life the pillars of the Law were cut down—the springs of wisdom run dry."

And now for a brief review of Akiba's literary methods, his characteristic utterances and moral teachings, his views upon every phase of human activity, all of which reflect the innermost soul of this heroic personage.

We may have said sufficient already to show that, in the bare outlines of his life-sketch, there is ample material for reflection and for the instruction of all generations.

But it often happens that we can glean more, and form a juster estimate of a man's character, from the utterances which have been preserved as emanating from him, than from any biographical sketch which we may piece together and which might be amenable to the charge of one-sidedness. His sayings and rules as regards the Halacha—the practical side of Jewish ceremonial or the practice of traditional Judaism—need not detain us for any length of time; their consideration belongs rather to a college class than to a popular sketch, being connected with technicalities and methods which can only find appreciation at the hands of students of Jewish law and ritual. Suffice it to say that in this branch of learning, namely the Halacha, Rabbi Akiba stood at the head of those teachers who sought to base traditional Judaism upon the words of the Bible itself, and thus to bridge over the chasm between the written and the oral Law. What more powerful testimony to the pre-eminence of the man's influence in this department of knowledge than the words of the Midrash: "In the absence of Rabbi Akiba, the Halacha must remain undecided." "Were it not for Rabbi Akiba, the Torah would have been forgotten"!

It is, however, with his dicta in connection with the philosophical and ethical sides of his teaching that we shall feel ourselves more at home, and a brief review of these may serve the double purpose of throwing a sidelight upon the thoughts and opinions of the sage himself on questions of the highest moment, and at the same time of directing our own thoughts within higher and loftier channels.

There is scarcely a subject of human interest upon which he does not touch and give us some utterance in relation to it. In referring to the Existence of God, he is anxious to remove all idea of God's corporeality, and to tone down expressions of the Bible which savour of anthropomorphism. "For no man"—says God—"shall see me and live," are the words of Exodus; whereupon Rabbi Akiba observes, "Nay, not even the angels near the Heavenly Throne, for He is above all bodily representation."

In another passage he denies the intercession of angels, and is of opinion that when Scripture states, "And God spake unto Moses," it would imply the immediateness of the Divine revelation vouchsafed—without the intervention of the Angels of Grace.

Are we forced from Above to act in a certain manner, or have we a free choice of our actions? A question often put at the present day, but answered long ago by R. Akiba. When his friend Pappus (to whom we referred before), dwelling upon the words of Job xxiii. 13, "But He is One, and who can turn him, and what he desireth he desireth he doeth,"—when his friend wished to derive from these words that God was an arbitrary and despotic Power, Akiba replied: "Nay, my friend, God ruleth the world in justice, each mortal possesses the freedom of his will."

(To be Continued.)

WHY JEWS ARE HEALTHY

ADVANTAGES OF DIET.

In No. 635 of *Science Siftings* our Searchlight article bore the same title as that we have adopted for this week, "Why Jews are Healthy." In that article we devoted our attention to some of the scientific facts which, on the authority of Dr. N. Aronstam, prove that the diet of the Jews is conducive to health and freedom from certain diseases to which Gentiles are more prone. In the present article we propose to devote ourselves to the enumeration and discussion of some of the animals which the Jews are prohibited from consuming; looking at the question, of course, from a scientific point of view.

First of all, then, let us take the mammals, rodents, and the other higher forms of animal life. The camel is a beast whose flesh is interdicted as food. The "ship of the desert," at it is styled, is, as a matter of fact, unsuitable as an article of diet, apart from the considerations weighing with the Jews, on account of the unsavoury and repugnant taste of its flesh. Travellers testify to the unwholesomeness and utterly unfit nature of camels' fibre; it is apt to undergo decomposition quite readily, and furnishes a favourable soil for the growth of numberless bacteria.

There is scarcely an animal belonging to the rodent family whose flesh is as tenacious as that of the hare and rabbit. Special culinary preparation are necessary before it can be regarded as a fit dish. Its flesh is one of the most indigestible of animal tissues. In connection with the present subject it is well to mention a few interesting points concerning some members of the genus under question. The mouse and rat have been accused, and rightly so, of harbouring and disseminating the bacillus of plague or pest. This has been repeatedly verified by bacteriological research, and every plague-infected locality takes the most stringent measures to eradicate all mice and rats and other varieties of rodents, the messengers of the most horrible form of death. The Chinese, who partake of the flesh of rodents, are mercilessly decimated by the plague.

The hedgehog, weasel, lizard, and mole, are also the carriers of the most virulent bacteria and micro-organisms. Their flesh undergoes decomposition very rapidly, and they are thus barred from the culinary domain.

Very little need be said about the swine. To quote a medical authority, with whom we do not go all the way: "The squalour and filth it lives in and assiduously seeks, the dirt it revels in, the various contagious and infectious diseases it shelters, should debar it from the table of every intelliegnt man, be he Jew, Mohammedan, or Christian. One of the most formidable, dangerous, intractable, and incurable of diseases is 'trichiniasis,' its origin is to be solely detected in the porcine family. Not alone this, but also thelminthiæ of various types, as the tape-worm, as well as other parasitic forms, may infest the intestines and body at large of those who relish the flesh of the most disgusting and repugnant of animals."

We shall now consider the *piscines*, or fishes. The Jews are forbidden the consumption of all aquatic animals not the possessors of fins and scales. Here again we are forced to resort to the evolutionary doctrine, which teaches that all the structures of the watery province having scales are of a higher type than those which lay no claim to these appendages. In the same breath it also informs us that those fishes owning fins stand still higher on the ladder of evolution. To reason from *a priori* assertion, it would seem that they are more suitable as articles of diet than those which are deprived of the aforementioned requisites. They are easy of digestion and of greater nutritive value than the scaleless inhabitants of the Neptunian kingdom.

As an adequate example serves the classical fact repeatedly rehearsed in all books on hygiene and sanitation and known to every tyro of sanitary sciences, namely, the communicability of typhoid fever through the medium of the oyster, which belongs to the type or order of mollusca, an intermediary group to the above class. The eel is another member of the foregoing genus; it is a so-called creeping fish, and although relished by many can lay no claim to a wholesome and nutritious food. There seems, on the whole, to have been great reason in the hygienic laws of the Jews.—*Science Siftings.*

FICTION.

"Above all things tell no untruth, no not even in trifles."—Sir Henry Sydney.

Two Worlds.

She placed her hands upon his shoulders and said softly, "Do you really love me, Benjamin?" He lowered his book and drew her close to him, "Dearly!" "And you would do anything I ask of you?" He replied with a tragic gesture, "Through fire and water, Leah!"

She smiled—"Well, then! Mother wants to cleanse the new Pessach dishes; she will not use them unless they are purified. Will you take them to the river?"

He protested, "Send me rather through fire and water, Leah!"

"But it is so simple, a bagatelle; isn't it?—Please! Whom else should she ask to do it; you are the only man in the house! Please," and she pressed her warm lips to his.

He freed himself from her embrace and exclaimed. "This is going too far. I shall not clean those dishes! Why, how will it look—I to wash dishes in the river, in public? It's blamed foolishness!" She entreated, "I'll go with you; where's the harm?"; but he reiterated, "I shall not go!"

"Then I shall never speak to you again," and she left the room in an angry mood. Benjamin walked about restlessly, muttering "Blamed foolishness," and returned to his book.

Leah's mother entered the room and said to him, anxiously, "Benjamin mine, will you purify the new dishes in the river?—it's but a few steps away." His reply was a rigid "No!" She insisted, "But it must be done somehow!"

"Then send whomever you please to perpetrate so superstitious an act," said he.

Her voice trembled: "Whom shall I send?—were your father-in-law alive to-day, I would not have asked you," and her eyes filled with tears.

Benjamin suggested, "Why not send Labl, the shammos; for ten or fifteen kopecks . . . . She wiped away a tear as she said, "With a man in the house, to send the shammos? Your father-in-law would never have sent me to the shammos!"

Benjamin exclaimed impatiently, "This is more foolishness, this washing dishes in the river. I shall not do it, and there's an end to it!" And he walked to the window looking out upon the street. "Foolishness, she repeated with a bitter laugh—"with you every thing is foolishness. How can one eat out of a dish that has not been washed in running water, that has not been blessed and purified?"

Benjamin did not answer. She followed him with her eyes; perhaps he would relent; but he stood at the window and drummed carelessly on the pane. Her lips moved as if to speak; but she thought better of if and left the room shaking her head sadly.

Her life was not as happy as she had anticipate. Leah had become a teacher against the will of her father and mother. She would not listen to reason. The neighbours said, "What—Kalman the doyen's daughter to teach in a secular school?" And both father and mother were beside themselves, but it was useless to remonstrate. Leah was good and beautiful and intellectual, but she was an only child, and would not obey in this particular. Then she married Benjamin, who was a senior teacher in the elementary school—again without her parents' consent. The father died a few months after the wedding, but the mother would not think for a moment that he died because of Leah's disobedience—God forbid! His lungs, as she knew, were affected long before Leah knew Benjamin.

And they were not such bad children after all. She loved them beyond measure. But they were not pious. She pardoned their transgressions, for she thought "They are young, they will change, children of their own will set them right again." She did what she could to avert God's judgment; she gave candles to a Beth Hamidrash and alms as far as her means allowed; she recited daily a few extra psalms; if Leah did not bless the Friday night lights, she did it for her, and, in blessing them, she would raise her eyes and say, "Oh, Master of the world, I do this for Leah, for Leah; some day she too will bless the lights—your own will return some day!" She knew well that the dietary laws were observed only because she was living with the young couple, and thought, "Whatever might be, God will not punish for that; enough if He punishes for what is; if only it is kosher now!"

And now as to Tebel Kehlim. How would it appear to hire a stranger to purify the utensils—could she say to him that her son-in-law considered it foolish? "Foolishness," indeed, when her husband, may his memory be for a blessing, would always do it himself, even when he became sick—"foolishness!"

And the meaning of her widowhood, her solitude among her own children, broke upon her as she thought of the past, and she wept. She did not notice how often Leah passed the door, as if undecided whether or not to enter and console her mother, weeping in a corner.

Leah returned to Benjamin, red eyed. He was stretched out at full length on the couch, reading his book. When she passed him, he closed his book and placed it on his chest. She stood at the window, undecided how to begin. Finally she said, "Perhaps you may yet be persuaded to go?" She wrote nervously on the window pane with her finger. He replied energetically, "No!"

"But mother is in the other room crying."

"How can I help it?"

She hid her face in her hands and sobbed, "It's foolish; but . . . but why should she suffer so for such a trifle?"

He sat upright and spoke earnestly—"Am I to blame? Let us be frank! You know that you do not obey your mother in all things; that there are a thousand and one things in our daily life that pain her even more than this. We make her grieve unwittingly and often her most sacred feelings are violated because we do not understand her punctiliousness. And now, on account of a pin prick, a more scratch you talk as if we were monsters; you who have often derided the traditions of your ancestors, and mind, too, for that matter . . . child! Suddenly you become the obedient daughter!"

Leah walked the room tugging at her handkerchief and replied hotly, "That is all nothing. One may avoid a pin prick. To clean new dishes in the river is, I know, mere foolishness, but it is something one may condone. It does not in the least touch principle; and I do not hold myself bound to I don't know what laws, as you know. This is a mere scratch! We ought to do it for her sake. You know she will not eat or drink if the dishes are not cleansed in that way!"

"Then let her send Labl, the shammos."

"She is ashamed to ask a stranger, with a man in the house able to do it."

She drew near him and entreated, "Please; I will go with you, will help you carry them. For such a bagatelle, why should she be made miserable?"

He said—"I cannot do it, and you know I love you dearly. In the first place it is against my principles. In the second place, think of it: To stand and wash dishes in the river with people passing. I cannot bring myself to do it. We give enough already. We have matzos for Pesach. We keep a kosher kitchen (if we don't your mother would leave us, and that both of us will not have) and there was a thousand little things we do contrary to what we believe to be proper. But of that I shall not complain. However, to cleanse dishes in public, Labl can do it if a man is needed. I cannot and shall not!"

She left the room, her upper lip trembling He called after her "Get Labl, the shammos to do it."

The mother stood over a basket into which she was piling the utensils. She saw but one thing to do. Some years ago, while her husband yet lived, the same situation confronted her. The old man happened to be detained in a near-by town until the morning before the Seder, and there was no man in the house to remove the chometz (leaves). Whereupon she undertook to do it, and the ceremony was performed as well as any man could have done it. That same evening her husband praised her for it. And now, she would go alone and immerse the dishes. She would undoubtedly have to remove the chometz that night; she would not plead again with her son-in-law. And in the few remaining years she would be compelled to do many things alone. A sigh came from her weary heart just as Leah joined her.

"I shall send for the shammos," said Leah determinedly.

"I need no one," said the mother in a woebegone tone of voice, a trifle on her dignity, as she piled plate on plate into the basket.

"But what will you do?"

"I can do it myself. I can, thank God, do many things alone. To purify dishes alone . . to remove the chometz alone . . prepare the Seder alone . . . ask the four questions alone . . . and answer them alone, too . . . alone, always alone!" Her voice was broken, as if burdened with the great unhappiness, and her words were uttered as if to express a world of pain; a thousand dirges were to be sung in her grief, and she felt doomed to sing them alone. Leah felt her mother's sorrow and her bosom heaved with sympathy and she could hardly restrain her tears. She turned abruptly to the basket. She cried in a cheerful voice, full of affection, "Wait . . . wait . . . You haven't placed them right . . . they'll break! There . . there . . that's better . . . like that.

The old woman livened up somewhat. Leah placed the dishes, "There . . . See, I'll go with you and carry the basket." The old woman pressed her daughter to her heart and kissed her deliberately—"Still a daughter, still a daughter," she murmured as if to herself.

Leah disappeared into the further room and returned with a white table cloth and covered the basket. The color mounted to her cheeks. Her eyes sparkled, and there seemed to be the rainbow of some tears shining in them. The mother gazed admiringly at her daughter and said, "Is it not a pleasure to do a pious act?" Leah did not understand. "Why, you are going to do a pious act now, that's why you look so well."

"Oh, that's what you mean," Leah exclaimed with a pretty smile. She adjusted the basket on her arm and left the house, her mother a few steps behind her. Benjamin saw them and smiled. Later he ejaculated, "Very illogical; very illogical."

The mother went down on her knees at the river shore said the blessing, emphasising the words unctuously as she dipped each piece three times. She did it slowly in order to get as much satisfaction as possible, and to make the ceremony more significant. A sweet happiness, a delicious restfulness filled her soul and spread over her countenance because in addition to having immersed the utensils, her daughter stood by her side, sharing in the act.

But the daughter observed her mother and smiled as if amused. She understood her mother's mind; she could feel her inspiration but . . . would it have been becoming to-day for Benjamin to stand near the river on his knees, splashing himself and the dishes, immersing them three distinct times. How ridiculous! She looked about furtively as her mother replaced the dishes, to see if any one stood laughing at her. Two worlds—Two worlds.—Exchange.

Are The Japanese The Lost Ten Tribes?

Our Nagasaki correspondent writes under date of September 27th :— In view of the recent publicity you have given in the "*Israel's Messenger*" with reference to a Japanese gentleman having embraced Judaism, it may, I think interest your readers to know that I have lately received a letter from a wealthy Japanese gentleman, Mr Moissa, who is living in a village called Oshima, in which he states that he claims to descent from one of the Jewish lost tribes. I may also all that I have received from him a book with a history of our forefathers written in the native language. My informant tells me that he has a good many books of the same kind. His letters I am now having translated and as soon as they will be ready I shall forward same for publication in your valuable columns.

The following are the proofs which, according to the German humourist, Julius Stettenheim, show conclusively that the Japanese are the descendants of the Ten Lost Tribes. (1) The Russians have noticed that they are beaten on almost all days except Saturday, and have also been informed that the Japanese are not allowed to do any kind of work on the seventh day, except to pursue the enemy when there is danger that they might escape. (2) Hogs are raised by the Japanese merely to feed foreigners and not for their own use. (3) The name of the capital is derived from the Hebrew "Tekio gedaulo," which denotes that the city was undoubtedly founded after some great victory. (4) The name Wei-hai-wei is based on the often-heard and well-known Jewish expression "Eiweih!" and denotes that the Japanese suffered many hardships before the city was constructed. (For a similar case of etymology compare the name "Weimar."). (5) The mutual hatred between Japan and Russia. (6) The official Japanese organ is called "Tschuwo," which is a good Hebrew word meaning "answer" or "repentance."

REJOICING IN THE LAW.

The following gentlemen have been called to read the portions of the Law at the undermentioned synagogues:—

"Beth-El"

Mr. M. J. Nathan	Hathan Torah.
Mr. E. M. Ezra	Hathan Berisheth

"Shearith-Israel"

Mr. S. S. Somekh	Hathan Torah
Mr. S. J. Solomon	Hathan Berisheth

"Ohiel-Moishe"

Mr. David Schmidt	Hathan Torah
Mr. H. Dannberg	Hathan Berisheth

We are asked to state by the Hon. Treasurer Mr. J. Aaron, that those who have not paid in their subscriptions to the Shanghai Zionist Association, to the end of the current year, will greatly oblige by promptly doing so.

NATIONAL TRIBUTE FOR THE CHILDREN OF DR HERZL.

Amount already acknowledged	$ 150.00
H. Dannberg Esq.	4.00
I. J. Sherida Esq.	2.00
J. Aaron Esq	1.00
S. D. Hayeem Esq	1.00
Total	$ 158.00

Further contributions will be thankfully received by the Hon. Secretary of the Shanghai Zionist Association (No. 6. Nanking Road) and officially acknowledged in the "Israel's Messenger."

The "Berith Milah" (circumcision) ceremony of the infant son of Mr. and Mrs. I. A. Levi takes place on Sunday the 30th Tishri 5665, (9th October 1904), at 10 A. M. at No. 16. Quinsan Road.

Co-religionists and friends are cordially invited to attiand

Mohel
Mr. J. R. Elias.

Mr. E. M. Cohen who was a Shanghai resident for nearly ten years left Shanghai for good on Monday, the 3rd instant, for Calcutta. The numerous friends which he made during his stay in China will be sorry to lose his company. Mr Cohen was the Hon. Secretary of the Synagogue "Beth-El" years and was likewise associated with many of the Jewish communal institutions in Shanghai. We join with all his friends in wishing him a *bon voyage*.

Tit-Bits of the 20th August contained an article on the "Barmitzvah."

On Friday the 30th September a Sepher Torah was consecrated at the Shearith Israel Synagogue, in memory of the late Hannah Friedah, wife of Mr G. I. Shekury of Shanghai.

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The "*Beth-El*" Synagogue was crowded on Tuesday, the 4th instant, when a very pretty and interesting wedding was solemnised between Miss Josephine Haimovitch and Mr Abram Goldman. Mr. J. Kissel officiated, assisted by Mr Samuel Gubbay and the synagogue was beautifully decorated for the occasion. The bridesmaids was Miss L. Haimovitch and the Misses Polly and Lilly Saphiere. A reception was held, after the conclusion of the above ceremony at No 29 North Szechuen Road. The married couple were the recipients of costly and numerous presents. They have since left for Hankow where the honeymoon will be spent.

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Vol. I, No. 14

Heshvan 12th, 5665
Shanghai, October, 21st 1904

Israel's Messenger.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Journal for the Jewish home.

Issued on every alternate Friday. Price, Three Dollars a Year.

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MR LEO LESSNER, NAGASAKI.

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Mr Lessner was born in Poland, in the year 1816 and was a resident of Nagasaki for nearly 20 years. During his stay there the deceased has always identified himself in communal affairs and always took a leading part in everything that concerned the well-being of his race. He was likewise extremely charitable to all—irrespective of creed—and no appeal for a just cause was ever made to him in vain. Mr Lessner was an honorary member of the Nagasaki Jewish Benevolent Association and Senior Warden of the Synagogue "Beth Israel". He leaves one son, Mr S. D. Lessner, the present President of the above Synagogue, and a daughter, who is the wife of Mr Lyons, of Kobe. Mr S. D. Lessner had never been separated from his father, with the exception of six months' absence from Nagasaki during his recent tour round the world.

IN EXILE.

Weary and long are the years,
Sorrow grows more and more;
Scarcely we rest from our fears,
Our trouble never is o'er.
All the seasons pass on,
No sign is seen in the sky;
Each ends as each has begun,
The ages darkly glide by;
And the grief is harder to bear,
Old sorrow in newest array.
I dreamt that Redemption was near,
I saw the dawn of its day;
Yet still the troubles remain,
Still, though they swore it would come;
And they fix new seasons again,
And they tell us of glory and home.
So the days of the exile glide on,
In dreams, delusion, and woe,
"To-day or to-morrow the sun
Will gladden all hearts with its glow;"
And the faithful count up the days,
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THE ZIONIST MOVEMENT.

Manifesto by the Greater Actions Committee

The Greater Actions Committee has issued the following manifesto:—

Zionists! The Conference held, instead of the Congress, in those years in which no Congress is convened, sat at Vienna on the 17th, 18th, and 19th of August. We have seriously examined our position, and taken all the steps which give promise of furthering a tranquil and favourable development of our holy cause. We have all agreed that it is necessary to fill up the painful breach occasioned by the death of our great leader as thoroughly and as quickly as possible. We know full well that this cannot be accomplished by any individual, but that we must gather all our resources in order to repair the loss, at any rate to some extent. The Greater Actions Committee, with the approval of the Conference, has, therefore, resolved to strengthen the Executive by a number of tried adherents, thereby creating the possibility of the trusty collaborators of Dr. Herzl unitedly coming to the important decisions upon which the further development of our movement will depend. The resolve which the Actions Committee, in conjunction with the Conference, has made, furnishes a guarantee that no experiments will be made, but that cautious, though indefatigable, efforts will continue to be put forth for the attainment of our goal. The resolution had in contemplation, as those who are to strengthen the Smaller Actions Committee, not merely eminent adherents to be added to the extended Committee, but those the inclusion of whom would ensure that justice was done to all shades of opinion in our movement. In face of this endeavour all personal consideration must give way, in order that all our adherents may be convinced that our task is appreciated by us in all its aspects, and will be furthered in all its branches. Political activity will not suffer the slightest relaxation, nor will the institutions, already founded, which prepare the way for the fulfilment of our aims, be ignored. All the great questions affecting our movement were submitted to a thorough and broad examination by the Greater Actions Committee and the Conference. The result shows that even where differences of opinion existed, consideration for our cause, to which all are sincerely devoted, was a means of effecting union. This unity in all essential questions gave us the glad conviction that we can pursue our great cause with undiminished strength, that our goal is no further off, and that no deviation is to be feared even by the heaviest reverses of fortune. The Conference was, therefore, able, not only to take the preliminary measures for the safety and continuance of our work, but also to create a provisional government (to act until the next Congress), which is certain to receive the approval of all our adherent. Till the next Congress meets we shall make no drastic departure, because we are of opinion that this would be the task of those elected to meet the altered circumstances. The most important question with which, for the moment, the Zionist public is engaged, that of organisation, will receive special and careful attention. Several important proposals have already been made to us. We shall not only closely scrutinise these, but also all other that may be laid before us, inviting discussion thereon and preparing a report for the Congress which, with strict reference to the maintenance of the chief object in view, will have to deal with the newly created situation. Zionists! We are fully conscious of the difficulty and responsibility of our task. We know, too, however, that all obstacles may be overcome if we preserve our unity and our discipline. It is for you, then, to render our work successful, worthy of our efforts and of our immortal leader. Zionists! We summon you to redoubled labour and effort. We expect you to do your duty with the same enthusiasm as of old. To work, comrades, to work for the redemption of our people and our land

Mr J. De Haas, the Secretary of the American Zionist Federation who attended the recent Zionist Conference at Vienna delivered a lecture on "Herzl and Now" before the B'nei Zion Association, London, Mr. A. Val Finkenstein presiding. The lecturer dwelt at great length on the story of modern Zionism and we extract the following from the *Jewish World*:—

Their future was wrapt somewhat in the mystery of uncertainty. They had no leader, and he foresaw that they would not have one in the near future. That did not make him afraid. They could do, for a time, without a leader; they could continue to carry on their old work without any one giant mind being at the head of affairs. He was of opinion that at the Congress next March they would devise nothing more wonderful than a plan of organisation. Instead of one man they would probably have eight or nine. They would be able to appoint representatives to the Great Powers, or, to use a term more in keeping with the idea, legates. They would elect them publicly at their Congress and would request England, France, Russia, Austria, etc, to receive the men they had chosen as the representatives of the Jewish nation, which knew what it wanted and was willing to sacrifice in order to attain its end. He thought, by these means, it would be possible to do something that was new in Zionism, and that was to conduct a larger measure of their diplomacy by public resolution. He had discovered that the men who had helped Herzl were willing to help them, the men who had aided in the negotiations would continue to negotiate, and instead of the secrecy and the mystery which their friend and leader found necessary, they would be able by the resolutions of the Congress to say that their representative, Mr. So and So, was sent to such a Power, which Power was requested to discuss certain matters with him.

Of course, every detail of the negotiations would not reach them, but they would know through the medium of resolutions, how matters were progressing. The policy of appointing legates seemed possible in the near future, and he hoped they would strive to bring it about, and if successful in that at the next Congress there would be no question of leadership. There would be this satisfaction for them, that they who had put their money down for what was wanted would be able from time to time to see what they were getting back for it, and if they did that, he did not think that they need fear. (Cheers.) He foresaw that through the strongest of their establishment, the Jewish Colonial Trust, they would enter upon a policy which might be called commercial Palestinism, a policy not of little colonies, but a policy of creating and advancing the industries of Palestine, of taking up the concessions that were available, of acquiring land, which they would want in the future when they had secured their Charter. That was a policy he considered workable, a policy he had suggested to his co-administrators and one which would be found to find favour when the Congress put its seal and sanction upon the future policy. He had attended that night because he came to Europe to assist at the deliberations at Vienna that had to follow the death of Herzl. He did not come to them with tears or with panic. He did not come with the feeling that Herzl was dead and therefore the movement was broken. He thought, if anything had happened, it was that Herzl's death had consecrated the Zionist movement to the Jewish people.

No nation has made its triumphs except through the shedding of blood. Herzl had been the first victim of their great struggle, the leader who had attempted and gave up his life in the attempt. It might be that in the future, more lives would be spent, more blood would be shed in order to attain their purpose, but great as these lives might be, he counted them as nothing when laid in the scale and weighed against the ideals and the eventual security of the Jewish people. Had they asked Herzl, he would willingly have given his life in order that they might achieve their end. He thought that any Zionist worthy of the name would be prepared to give his life to the movement and it was this belief that was the spirit of his strength, and made him optimistic. It was the knowledge that there remained the heart of the Jewish people, that it was true and loyal and was willing to sacrifice, and so long as a people understood and was willing to sacrifice, there need be no doubt or hesitation of the future of that people. (Cheers.) It was when they were no longer willing, when they no longer knew what they wanted that one had reason to say that this movement or these people were dying. What was required was absolute discipline and regularity. The leaders should lead by virtue of their election and as representatives of their constituencies; policies should be framed and the whole movement swing forward a compact mass marching together in obedience to that policy.

They still stood under the same banner which they unfurled 15 years ago, and to them there was nothing but optimism and hope, nothing but the belief that in the future, when the hour came, there would come another man and another leader and that if the man did not come forward then the combined brains of the Jewish people must be to itself that man and that leader. (Applause.) They were not a people who could lay down and rest. They would be ready when the proper time arrived, for he knew that Herzl even on his death-bed prepared for one of the eventualities of the future. He was looking a few days ago through some letters written to him by Dr. Herzl in 1896 —a big bundle of letters, that, perhaps, when he himself died would be published—and one was a reply to a letter written by him in which he must have used the word Herzlism. Dr. Herzl replied: "Take care we are not trying to establish a personal movement. We are trying to establish a national movement. I want no movement round my name. I want no movement to be known by my name." So spoke Theodor Herzl, and he who loved Herzl and worked with him and knew and believed in him, also spoke to them. It was not a personal movement. It was not a movement of one or of ten individuals. It was, in every sense, the movement of the Jewish people and it would either triumph by being the movement of the Jewish people, or it would go down fighting to the end. (Loud cheers.)

A discussion followed, in which Dr. R Rubins, Messrs. Israel, Cohen, Lennox, Loewe Rosen, Yanishowsky, Strasschun and Cowen took part.

A vote of thanks to Mr. de Hass was proposed by Mr. J. Wimborne and seconded by Mr. Shapiro, supported by Mr. Comor.

A NEW CHURCH FOR JAPAN.

By Lewis N. Dembitz, D. H. L.

A great deal has been said about the growth of Christianity in Japan. The three phases of worship and belief—Shintoism, Buddhism and Chinese philosophy, seem not to agree with the rather tremuous modern Japanese life. The difficulties working against the adoption of the Christian faith are manifold. First and foremost, the conversions heretofore affected have been to the Greek Church, to the Roman Catholic Church and to the Protestant forms of Christianity in almost equal parts, and though the war with Russia might put the establishment of the Greek or Orthodox worship out of question, still at between the Catholic and the Protestant faith there mighs be the same sort of hesitation, that caused Buridan's ass to starve between two meadows of luxuriant grass. There is a second difficulty: the dogmas of Christianity, such as that of the immaculate birth, the incarnation of the preexisting Son in a child born of woman, resurrection, the atonement by the Son's death for the sins of all believers, the eternal damnation of all unbelievers, are acceptable enough to those who have been raised in them from their childhood up, or to nations who were converted in bulk while the whole nation was in mental condition of children, but these dogmas are not suited to grown men, who have learned to know the achievements of modern thought and research before approaching these dogmas; and such is the condition of the upper classes throughout the Mikado's empire. They would certainly not subject their consciences to the arbitrament of an infallible Pope; and if refusing to do so, they should wish to turn Protestants, they would have to choose between Episcopacy, the Presbyterian, the Methodist and the Baptist churches, and finding all of these too exacting, in asking for the belief of things incredible, they might at last drop into Unitarianism, which, in its "advanced" form, is no religion at all. Why not then go back at once to something a little older than all these sect and division? Of course, no one would suggest, no one would dream of such proposition as that the people of Japan should become Jews, either observant or reformed; but there was between Judaism and Christianity, about the time when the latter arose, another religious system, which was followed by tens of thousands, perhaps by hundreds, of thousands of Gentiles, throughout the Roman Empire; it was known to the Jewish sages as the religion of "Converts of the Gate," or of the "Children of Noah." It is nothing more nor less than the observance of those rules of conduct which the Pentateuch lays down for all men alike, while, in addition thereto, other laws are prescribed to the children of Israel. The address of God to Noah and his sons, given in the ninth chapter of Genesis, is the main source for the "seven precepts to the children of Noah," but there are other passages in Genesis which complete what is said in that address. These precepts are:

1. Not to blaspheme God; in other words, to worship God; in whose image, it is said, that man was created.
2. Not to serve idols.
3. Not to commit murder or other violence to the person.
4. Not to commit adultery (see what Abimelech says to Abraham), nor incest (as indicated by Lot's daughter), nor sodomy.
5. Not to steal.
6. To carry on some administration of justice: for "he who sheddeth the blood of man, by man his blood shall be shed." There must be courts; there must be punishments; there must be legal redress.
7. Not to eat parts of a living animal: that is, to abstain from the grossest savagery.

All these precepts the people of Japan could readily carry out, while they need not be taught the duty of honoring father and mother. Belief in the historic truth of the canonical books of the Old Testament is no part of the Seven Precepts. A belief that Jesus of Nazareth was a great man, or even a great prophet, is not incompatible with any of them, neither is as attitude of absolute indifference to him. The same may be said of respect for, or neglect of, Mohammed.

Such psalms as the 23d, 24th, 104th, 111th, 112th, 148th, composed from the standpoint of all mankind, would make a highly proper part of a State liturgy; some other psalms, which refer to Israel by name, could be easily fitted by slight changes for the new Israel in the Pacific; or might be used without change with the help of a mental reservation, as they are now used by English, French or German Christians. The Lord's Prayer and the Priestly Blessing (Numbers VI., 21-26) should also be acceptable.

The people of the Island Empire would, of course, in the wake of their government, come into the religion of the children of Noah only slowly and gradually; many of them would for a long time continue to worship at the Shinto shrines. But while the children of Noah are forbidden to worship idols they are not bidden to suppress idolatry. The Shinto ceremonies are quite harmless; in a comparatively short time, not having the backing of the State, they would appear quite silly, and would gradually be abandoned.

The "Converts of the Gate," in Rome and in the Roman Empire, as is known through Juvenal's Satires, were generally observed the Jewish Sabbath. It is very likely that a heathen nation which should adopt belief in One God as its faith and as the basis for its rules of conduct, would along therewith adopt the observance of a weekly day of rest, perhaps the Christian Sunday, as being the most convenient, perhaps some other day, so as not appear in the light of imitators, especially after defeating the most numerous of all Christian nations on sea and on and.—*American Hebrew.*

DEATH:

LESSNER.—On the 4th instant, at his residence, No. 10, Megasaki, Nagasaki, LEO LESSNER, aged 88 years.

ISRAEL'S MESSENGER.

Shanghai: Friday, 21st October, 1904.—5665.

REFORM JUDAISM.

MUCH has been said and written both for and against the, so—called, "Reform Judaism" by men, famous for their scholastic attainments. It is time that this question should be further threshed out and well ventilated until the Truth is brought to light. We have given the subject our most careful and serious consideration and have studied both sides of the question impartially and find it our bounden duty to give our readers the result we have arrived at. It may help the wavering and may possibly be the means of reclaiming those who have already become the victims of specious and misleading preachers of "Reform Judaism."

"Reform Judaism" is a *misnomer* in itself. It has been specially chosen we believe, to trap the unwary. It, at once, wrongly suggests the idea that there had been certain "wrongs" in Judaism which were "righted" by these, so called, Reformers. Before going into details we must first of all go into the origin of Judaism. The Torah which we have *still* with us has been given us by the Most High through the greatest prophet which the world has produced, Moses. Owing to its divine origin it cannot contain any law that could be said to require any change or reform. On the contrary, we are exhorted not to add to it or substract anything therefrom. This Law, as handed to us, has lived through thousands of years of persecution in its entirety and immutability; and it is not at all likely that it would not have undergone any change or reform had such been required. Assuming, for the sake of argument, the preposterous idea that modification of some sort, had become necessary, who would accept any change unless it had for its Authority the same Divine Source as the original Law? Even if such an unlikely event take place such change or reform will fail to carry any weight at all as it would naturally create an impression that as this new Law has superseded the old one, a time may come when it itself will be superseded by another. What then should be the fate of any "reform" attempted and inaugurated by selfish men for selfish ends.?

Such attempts, we very much regret to say, is not confined to our time only. Since the existence of Jews and Judaism there have been many who, to suit their own private ends, have tried to mislead and corrupt the weak-minded.

Even the time of Moses was no exception. Korah and others have in vain tried to lead the children of Israel astray. Jeroboam, the cleverest man in his time, succeeded in alienating nine and a half tribes of Israel from the kingdom of the house of David and caused them to worship golden calves. Numerous false prophets have made various attempts to inveigle the Jews by their false prophecies. Chonio, the son of Simon the righteous, rebelled against his superiors and fled to Egypt where he built a new temple; and subsequently, Saddock and Baithos, the pupils of Antighnos, joined his movement and became its principal supporters. These and thousands of other misleaders, in spite of all their attempts have not yet succeeded in effecting the least change in Judaism. Their success was as shortlived as themselves. The Rabbins tell us that God in conferring His Law upon us, gave us Yetzer-Harrah, or evil inclination as a spice to preserve it. This we have seen proved to the letter in every generation. These misleaders, the Sattan in human flesh, have largely contributed towards strengthening the sound foundation of Judaism.

It is not at all, therefore, surprising to see that at the present time, history repeating itself and attempts being made by the, so called, reformers headed by their modern Jeroboams such as Drs Hirsch, Hirschberg, Voorsanger and many others, to estrange the children of Israel from their faith. Thanks to these reformers, or rather *de*formers, of the Law of Moses, their attempts are only serving to awaken a true Jewish feeling in the hearts of those who are still faithful children of the Covenant, and are awakening them to a sense of their responsibilities.

The chastisement (which we reproduced in full in our last issue), meted out to Rabbi Hirschberg by our contemporary the *Jewish Tribune* for his unwarrantable attack on the orthodox Jews, is quite to the point and leaves nothing more to be desired and we do not think we can add anything thereto in the way of justifying and defending the faith that is in us.

In common with many others who have the future stability of Judaism at heart, we share the conviction, so often expressed, that nothing can avail us to roll away the reproach of all irreligious tendencies, apathy and indifference to everything Jewish, but a thorough and sound education in the Hebrew literature. Without this knowledge, our efforts to reform externally are worse than useless, nay, mischievous. How significant and true is the Jewish saying that "one who is unlearned in the Law cannot be permeated with a steadfast zeal and fervour". Why not make an effort to fortify the rising generation of Jews with a sublime knowledge of their time honoured faith, making known to them the grand history of our race who lived and died for the faith that was in them and who even suffered heroically martyrdoms instead of budging one iota of the Torah. But alas! there are amongst us specimens of those false prophets of old who demand from us to surrender our birthright for a mess of pottage. New ideas have been replaced for the old ones and everything that is of human imaginations and inventions are forced upon us as the panacea for arresting the materialistic tendencies of our age. Amongst the changes that have taken place during the last half a century of the existence of these reformers the following are some of the fundamental laws of Judaism that have been abolished viz:—

1.— The rites of the Holy Covenant which are largely not observed.

2.— Strict observance of the Sabbath and Holidays which are now publicly desecrated.

3.— The Dietary Laws, which are disregarded.

Reformers also allow marriage performance between Jew and non—Jew and the abolition of Hebrew as the language of prayer.

Furthermore, they have discarded the belief in Israel's national restoration and the coming of a personal Messiah. At first when reform was considered necessary in the Jewish religion, no one thought or even dreamt that it would result in such radical innovations and every generation that follows the old reformers adds more fuel to the fire; hence in a few years the law of nature will take its course until they will meet with the same fate as that of the Berlin reformers.

We think we have said enough about the unjewish ways and walks of life of those who vaingloriously style themselves "Reformers". Their being in the wrong does not disturb our minds very much, but their attempts to mislead others add insult to injury. He who is imbued with a true Jewish feeling cannot view such hazardus attempts to estrange us from the right path, without girding up his loins to preserve his precious heirlooms untarnished to generations yet unborn. We feel constrained to write in this strain and to voice our protest against anything that threatens to sap the foundation of the unity of the House of Israel. It is time that we should distinguish between those who are *with us* and those who are *not*. It is time that we should use every honest endeavour to strenghten our position and to fortify ourselves against any onslaught that are now being repeatedly made against us for not being willing to be converted to the *new* religion.

We earnestly hope that before very long the Reform Jews would be farsighted enough to open their eyes to the mistakes which they are committing and view their own faults in the same light as others see them and eventually effect their reform in the right direction.

The Message of the Emperor of Russia to His Army.

Our senior evening contemporary the *China Gazette* published in its issue of the 5th instant, the Tsar's message to Viceroy Alexeieff at Vladivostock, and to the Commander-in-chief, General Kuropatkin, at Liaoyang, which runs as follows:—

"To-day, at the time of the administration of the sacrament of holy baptism of the Cesarevitch, the Grand Duke Alexis Nicolae-

witch, Her Majesty and I, filled with sincere thoughts about Our brave army and navy in the Far East, named them with prayers in our hearts as the godfathers of the newly baptised Cesarevitch in order to preserve to him for his whole life a special spiritual connection with all those warriors, from the superior commanders down to the soldiers and seamen who are so dear to Our heart and to the whole of Russia and who express their ardent love for their Fatherland and for their Sovereign by self-denying exploits, full of privations, sufferings and mortal dangers."

Has the Tsar ever thought that he has over 30,000 Jewish soldiers serving gallantly at the front in the defence of their Motherland? Will these Jews, after the conclusion of the war, be looked upon in Russia as part of "the superior commanders down to the soldiers and seamen who are so dear to Our heart and to the whole of Russia"? The whole of Russia forsooth !! Why, only last month there was an anti-semitic outbreak in Poland when 50 Jews were killed and several wounded. Either the Tsar is unaware that the Jews are being persecuted and massacred in his empire or he is perhaps of the opinion that others than the Russian Jews comprise "his brave army and navy in the Far East."

Rabbi Akiba

The life story of a Jewish Martyr

By Professor the Rev. D. Hermann Gollancz M.A., D.LIT.

(Concluded.)

And why should God deny to mortal beings this privilege, which he does not withhold from Nature herself? Our Rabbi was once asked "why God did not destroy idols, and thus put an end to idol-worship? Whereupon he replied: "What about the sun, moon and stars, the rivers and the sea, fire and similar objects which men worship? Would you that the Creator, for the sake of these foolish ones, should ruin his own works, and disturb the laws appointed to Nature by His own wisdom? If a man steal grain and sow it, should the seed not shoot up out of the earth because it was stolen? No, the wise Creator allows Nature to run her own course, and what if the children of folly abuse it to evil? The day of reckoning is at hand, and men will learn that human actions likewise reappear in their consequences by as certain a law as the green blade rises up out of the buried corn-seed."

In what concise terms does our Teacher reconcile such apparently conflicting ideas as, on the one God's Omniscience and for-knowledge, and on the other hand man's liberty of action, or again, God's justice and His Mercy! The entire philosophy of so weighty a subject is contained in most telling language in two sections of the "Ethics." "Everything," he says, "is foreseen of God, yet freedom of choice is given, the world is judged by grace, yet all is according to the amount of the work." "Everything is given on pledge, and a net is spread for all the living; the shop is open and the dealer gives credit; the ledger lies open, and the hand writes . . . and the judgment is a judgment of truth. . . ."

Was it the conviction entertained by our hero, "Beloved is man, for he was created in the image of God," which accounted for his intense humanity and exalted notions of Providence? When asked by Turnus Rufus: "Are not men guilty of a crime in helping the poor and relieving the suffering, since God has ordained that their lot should be one of poverty and sickness?" Akiba's reply was as follows: "We are all God's children, surely the Father will not be angry, nay, will He not be pleased, if one brother help the other?

The experience that the wicked oft prosper and the righteous suffer did not shake his belief in the justice of Heaven; he was in the habit of exclaiming in the face of such an experience. "If such be the lot of the wicked, how great will one day be the lot reserved for the righteous!"

He regarded evil as an instrument for good; in truth his view was that there existed no real evil in the world, for he held that "all that God does is for the best"—His object being the correction and improvement of mankind. He one day visited his teacher, Rabbi Elieser," who was ill, and greeted him with the words "Suffering is sweet." This view alone is sufficient to explain the patience, the humility, the pious resignation, even the cheerfulness with which Akiba bore the hardships and horrors of his eventful career. Who is not acquainted with the simple story, told in the Talmud, how Rabbi Akiba on coming to a strange place was refused admission at the inn, and how repeating the word "What God does is for the best," he had to content himself with spending the night in the open field, his only companions being the ass upon which he rode, the cock which served him as an alarm clock, and a lamp which gave him light? Suddenly a lion appeared and devoured the ass, a wild cat destroyed the cock, and a wind rose and extinguished the light. All that Akiba did was to repeat the words to which he had grown accustomed, "What God does is for the best." At day-break, he heard that during the night a band of robbers had overrun the place; and then again he joyously exclaimed, "How true that what God does is for the best! Had I stayed at the inn, I should have been killed with the rest. Had my lamp not been extinguished by the wind, or had the cock crowed, or the ass brayed, and attracted the attention of the robbers, I might have been a dead man before now." A nature so full of reliance upon God as the sole source of every event in life would naturally be averse to all superstitious belief; accordingly, he cautioned his brethren against the errors of astrology, saying, "Israel is not governed by the influence of any star." Again, he would hold that, "whoever says this day is propitious for starting on a journey, another day is unpropitious, to-day is lucky for making a purchase, this day is unlucky for striking a bargain such a day is favourable for sowing corn and so on, such a one is guilty of transgressing the Scriptural command which forbids witchcraft all kinds." It would, indeed, be difficult to find a character in sacred or profane history to surpass Akiba in the intensity of his love of God and man.

"Love thy neighbour as thyself." This, he would say, is the great principle of the Jewish Law, while he enjoins the practice of charity and benevolence as of the highest value, capable of averting even the bitterness of death. He yet feels that "the person who takes alms without needing it will one day be reduced to the position of being dependent upon the charity of the world."

Wholesome is the counsel which he offers on the subject of work itself. "It is only by engaging in honest work that we can save our existence," a sentiment similar to that expressed in another part of the Talmud, "Work it is which is to be dearly prized, for it lends dignity to the worker." It is the same advice as that contained in the Treatise Pesahim: "Do not shun labour, however menial. Say not, 'I am a priest, a great man, how can I stoop to such an indignity'? Rather flay a carcase in the market-place and earn your wage than be idle and dependent upon the gifts of men!"

We referred before to the high terms of love and respect in which he was wont to speak of his wife—the true partner of his sorrows and his joys. His estimate of woman in general is none the less lofty. "It was on account of the virtue of the women in Egypt during bondage that our forefathers merited redemption." This was one of his maxims. How sublime is his ideal of wedded life itself! True to his method of interpretation, he derives from the two Hebrew words for "husband" and "wife" a splendid moral and a noble ideal. Common to these two small words are the letters "Eish" a term which in Hebrew stands for "fire;" the letters which differentiate the two words (but which should form the link between "man" and "wife") are "yah" the term used for the "Eternal."

It depends, says he, upon the manner in which husband and wife discharge their duties to one another, to the world, and to Heaven, as to whether marriage will prove a devouring fire or a celestial flame. The married state should be one worthy of the residence of the Divine Presence.

As regards the intensity of his love of God, we witness its culminating point in the tragic end which closed his earthly career. For, strange to say, what seems to us so terrible a fate in the case of our hero, was to him but the wished-for end. When, amid heartless tortures, Akiba was approaching his end, and the Roman executioners and his own brethren who were standing by were amazed at his apparent defiance of death, at the continued cheerfulness of his manner, and asked him how long he would continue thus, whether his faith were not yet broken, he addressed them as follows:—"Whenever during life I read the passage of the Shemang: 'And thus shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might,' I reflected upon the words and said to myself: 'True I have had occasion to fulfil the Commandment in two particulars, I have loved God "with all my heart" and "with all my might"; shall I be steadfast, should the opportunity arise which will call upon me to love the Lord "with all my soul"—how shall I act when asked to lay down my very life for the sanctification of God's Name and Glory? Oh, how I have longed to be put to the test, and now, when the supreme moment has arrived, shall I falter or regret it?"

Nay, my readers, Akiba did not face death so calmly because he thought of life too lightly. He had too exalted an idea of the mission of man, of the Israelite's mission—of the mission of God's Word. It was he who was the author of the words of the Ethics, full of deep pathos and significance:—"Beloved is man, for he was created in the image of God: but it was by a special love that it was made known to him that he was created in the image of God. . . . . Beloved are Israel, for they were called Children of the All-present but it was by a special love that it was made known to them that they were called children of the All-present. . . . . Beloved are Israel, for unto them was given the desirable instrument (of instruction); but was by a special love that it was made known to them, that that desirable instrument was theirs, through which the world was created, as Scripture testifies: "For I give you good doctrine, forsake ye not my Law.'"

What our hero must have meant by such sentiment was, as every right-thinking man believes, that it is not sufficient to be proud of our pre-eminence as human beings—we must do something to *prove* our superiority. It is not sufficient to be proud of our selection as a chosen nation, we must do something to prove our superiority over the members of other nations. It is not sufficient to boast of the peculair treasure of God's Holy Law, which it has been our lot to inherit; we must do something to prove that we live by the light of that Law, and are influenced in our actions by the teaching which it contains. It would be a good thing for the cause of Judaism, for the cause of mankind, if we ever felt the force of the aspiration which we utter in our daily prayer: "Blessed is our God, who hath created us for His glory, and hath separated us from them that go astray, and hath given us the Law of Truth, and planted everlasting life in our midst. May he open our heart unto His Law, and place with His love and fear within our hearts that we may do His will and serve with a perfect heart"!

And now, as regards the subject of the popular sketch, the life of R. Akiba himself, what a lesson does it contain, what an example, what a warning! Let us catch but a spark of that saintly spirit, and shape our lives accordingly, and Akiba will not have lived in vain; not in vain will he have breathed out his soul amid ruthless tortures; for even in the influence which his life-word shall exert upon us ourselves, there will be realised the prophecy which according to the Midrash, was uttered over the death struggle of this Jewish marytr of old by the *Bath Kol*—the approving Voice of Heaven "Happy art thou, Akiba! thou shalt have everlasting life in the world hereafter.—*Jewish Chronicle.*

BETWEEN LOVE AND DUTY.

By Ezekiel Leavitt.

Translated from the Russian by D. A. Modell.

"At time, dear friend, my sufferings are unendurable," said Alexander Michaelovitch, nervously stripping the petals of an acacia. "The question, 'What am I?' is forever agitating my mind. You will answer, I suppose, 'You are a human being, and everything pertaining to humanity should interest you.' But my friend, this answer won't relieve me in the least."

"Wait a bit," cried Solomon Maiceivich, smiling, "I haven't uttered a word yet, and here you are already arguing with me. Supposing, however, that you have guessed my answer—what then?"

"Simply this," answered Alexander Michaelovich, warmly, "that if I am merely a human being, with no national ties whatsoever, why do I sometime feel so oppressed—so extremely miserable—at the sight of my wronged brethren, my kin brothers?"

"Why?" immediately repeated the genial but somewhat sarcastic Simeon Ivanovich, "the Jewish-Christian," as everyone called him. "Because, dear friend, do what you will, you are still a Jew; and a birthmark won't wash off in seven waters, you know."

"I am a Jew, it's true," sadly replied Alexander Michaelovich, "but you will admit that I know altogether too little of Judaism. Pray, what does it consist in? What are its peculiar, specific traits that distinguish it so sharply from the rest of humanity? Tell me, moreover, wherein in general do you find a basis for this so-called national bond?"

"Your question—questions, rather—cannot be answered offhand; but, then, you know, of course, the breadth of our Russian character: we never hesitate, and always hit from the shoulder."

"And so," asked Solomon Maiceivich, dejectedly, speaking to Simeon Ivanovich, "do you really undertake to answer his questions?"

"I'll try, at any rate; mental exercise is not yet subject to taxation. Well, my dear Alexander Michaelovich, leaving your first question un-answered I will endeavor to define to you my own view regarding national ties. Our nature demands, you see, some kind of social affiliation that would widen the sphere of our interests. The thought that the word 'mine' is not restricted merely to one's home and family, lend one vigor and inspires greater self-confidence. This conception is usually the result of a higher moral development, though the latter is sometimes responsible also for a despotic disposition, a social pride, and the belief in the right to enjoy freely certain personal privileges without deserving them."

"Dear friend," interrupted Alexander Michaelovich, "all you have said fitly applies to men in general enjoying some social standing: but to me—what am I? Let me tell you, if you are in the mood for it, when and how I first learned of my Jewish descent."

"All right, go on," spoke Solomon Maiceivich; "sad or gay, be it only true, and we will listen."

"Well," began Alexander Michaelovich, "I heard of my being a Jew for the first time when I was between seven and eight. Having quarreled with a Russian playmate, I came to father, complaining. 'Papa,' I said, 'Vassia called me 'Jew,' and when I answered back with the same, he laughed right out and added: 'You are a Jew and a fool, besides.' But, papa, why does he call me Jew, while I daren't call him that?"

"Because," father answered, "he is a Christian and we are Jews."

"We Jews!" This was news to me. Excepting ourselves, there seemed to be no Jews in N——, and if any did live there, I did not know them. My father, as the city physician, always mingled with Christians. I did know, it is true, a poor elderly Jewish woman, who frequently visited us in the kitchen: and our old nurse, Pashia, always reported these visits by saying, 'Mistress, that old Jewess has again been here.' And pronounced the words 'old Jewess' so disdainfully, and so respectfully called my mother mistress,' that I could not, of course, suspect that between the mistress and the old Jewess there was such close connection. 'We are Jews,' father said—and we never reverted to the subject. I remember only that I felt grieved and ashamed before Vassia that he should be a Christian and I a Jew. But my parentage was a still greater source of sorrow to me in that it deprived me of all the pleasures my playmates experienced. There never were any holiday celebrations, no Christmas trees in our house, although nothing else was denied me. Therein, as I learned afterwards, was manifest the proud, independent spirit of my mother, who could never tolerate a blind imitation of other people's customs, and a studied conformance to them. Yes, the gloomy side of my childhood and youth must be attributed to my utter ignorance of national customs, and, more particularly, ignorance of our own holidays. I saw how others were celebrating; I shared their rejoicings over approaching Chistmas festivities, but was not gladdened by them so much as Vassia. I remember how mother's words were always ringing in my ears: 'This is a holiday, but not ours.' Sometimes it seemed to me even that these words have remained the fatal curse of all my life, as if everywhere, upon every festive occasion in life, I hear the murmur, 'This is a holiday but not ours.'

'Yes, my friend, this forms a wide gap in our boyhood. Not knowing any holidays, we miss the poetry of childhood. What a hard life this is! How we live, with no ground to stand upon. . . . It is very trying to live under such circumstances, and much more difficult to emerge from them fitted for the struggle for life. What do we receive from these years of childhood? What memories? What can give direction to our minds, and, more important still, inspiration to our hearts? To what are we to pin our faith. In the name of what national pride or weakness shall we raise or lower our people's standard? We are born and grow up, not knowing who we are; the very secret of our births is mysteriously kept from us as if by design. No preparatory materials are given us, and then we are thrown into the world, subject to all the whims of chance. We are torn off from everything which sustained and inspired our parents and grandparents. Nothing is told us in our childhood that would in any degree acquaint us with our history. Finally, we are not given to understand even in the name of what we are suffering persecution and indignity. We were not taught to love and to reverence our past, and yet are blamed if sometimes we thoughtlessly renounce it. Is this just? Is it logical? Here am I, beaten and made miserable; why should I not go there where one can live a better, a freer life? For, in truth I bear no conscious love for either side; no one has ever told me why I should love my people. And yet, in spite of all these painful feelings and considerations, I still cannot disown my past? Why? What is the reason?"

"Because you are Jew, because you form a part of this suffering nation, and cannot live to share its vital forces without partaking of its sufferings. You are a Jew, and as such you unconsciously suffer for your people." spoke Solomon Maiceivich with marked emotion. "You talk of a 'people,' 'love of kindred,' 'suffering for one's nation,' etc. But, my freind, I am related to it only by birth by training, and by the whole turn of my life, I have nothing in common with it. Admitting that I am a Jew, what have I in common with the Jewish people? Has it given me anything for which I should grow to love it and care to bear its woes?"

"Why?" irritably exclaimed Solomon Maiceivich, "just because it didn't give you anything—and so far it hasn't anything to given. This battered Judaism looks to us to restore her her former strength; it is for us ourselves to resurrect her—this sleeping beauty—to infuse into her still warm heart the fire of life, a life that should bring back her mighty powers, place her on a level with the rest of humanity, and enable her to say to the world: 'Look at me carefully, and you will see that I am not a bit worse than all the rest, and that I do not deserve your hatred; I am lovable, and will earn your love; let me but draw my breath freely, and loosen my hands from the heavy chains which drag me downward.' And how truly beautiful she is! See how brightly and boldly peer her halfshut eyes! What a wealth of exquisite, immortal thought they express! Observe her countenance, and deeply furrowed with the indelible traces of her past woes—of which there were entirely too many. But even through these can be seen a brave mind and an iron will. She has been persecuted, and she has been enslaved, but never was she vanquished. She is still alive, and still unconquered. Let us go to her; she expects us, to help her and we have no right to refuse aid; we darent abandon her now, at the time when she most needs assistance. She has not, perhaps, given us anything as yet; but look closely at her, and you will see that she is great in her weakness; without rendering us any real service, she still draws us to her by her excellent past. Love her poor thing; love her down-trodden and forgotten. Love and pity her!"

"Dear friend," Alexander Michaelovich interrupted, "your theory of love absolutely won't bear the test of logic: to love her because she hasn't done anything for us, because.

"Because," excitedly exclaimed Solomon Maiceivich, "because, at any rate, she is mine; because I am myself part of her."

"Having followed your interminable discussion," broke in Simeon Ivanovich, rising lazily, "I recollected a certain episode from my own early boyhood. Hear it, and then—let there be no more arguing, and to our homes! I was between seven and eight, and my playmate, our poor neighbor's son, was probably no older. We were then living what is called a high life, with no thought for the morrow, and we children were utterly spoiled by overfondling. Once, and not, of course, without a certain boastfulness, I commenced to show to my comrade the new toys father had bought me on the eve of the holiday; and at every new toy I, in delight, exclaimed, dear papa, good papa!' How awfully I love him!' My friend, delighted no less than myself, sighed and asked. 'Do you love your father very much.

"'Why, of course I do,' I answered, 'But you,' said I, smiling, 'you cannot of course, love your poor mother so (his father was dead); she never gives you any presents.

"'Yes indeed,' said he, 'I love her very very much,' he added, perceiving that I viewed him suspiciously.

"'You do love her?' I asked, derisively, 'but why?'

"'Because,' he answered, 'because she is so very poor,'

"I remember I then had but a vague notion as to what may and what may not be lovable. Now I have grasped it all, understanding you, Solomon, perfectly—and Sasha,* too. Of course it is hard for him accept what you are preaching; at present it simply runs counter of all his spiritual life. . . . "

"What are you referring to?" sternly demanded Alexander Michaelovich

"To what resumed Simeon Ivanovich, smiling good-naturedly, and not noticing the former's severity, "why, of course, I could not be referring to anything else than of Natalia Nicholaevna. But, I warn you, take care, she is your sweetheart and does not suspect that you are a Jew."

(To be continued.)

* A diminutive for Alexander—TRANSLATOR.

Herzl . . . and After!

(Concluded.)

What, then, is to follow? Nothing that leads to a divided camp, to mutually destructive parties, to new adventures, to new experiments of a doubtful nature; nothing that shifts the movement from that common basis on which the most divergent opinions in Judaism could join without sinking their individuality, and work together for the promotion of the one and indivisible ideal. What after? . . . Everything that would guide us to Palestine, that would carry out the dying wish of Herzl, and bring him to the Holy Land by a direct, and not by the roundabout, way of Uganda. Like chaff before the wind must the East African scheme be blown off the platform of Zionism. For Zionism does not mean only the physical or material deliverance of the nation, but, far more and above all, that spiritual freedom which will rescue us from the thraldom of the ages, and from the ghetto degradation which is not ashamed to bargain with its ideals. That spirit must be banished from our midst, which has not the courage or the endurance to grapple with difficulties, if they appear greater than anticipated, and does not shrink from bartering the ideals away for other wares easier to obtain. We dare not bargain with our immortal goods or exchange the gold of our spiritual and national aspirations for the copper of our material advantages.

The loosened threads must then slowly and patiently be picked up and reunited, the old broken ties fastened, the threatened unity re-established, and adventures of all kind sternly suppressed. We must not allow the movement to continue on the incline which, if not checked, might become rapid. Discordant elements or separatist tendencies must learn to subordinate themselves to the all-pervading general principle. The line of action laid down by Herzl and embodied in the Basle programme must be persisted in unflinchingly if the sublime, now illuminated, ideal is to live in us. In the future, as in the past, only Palestine and Zion can be the rallying cry to rouse the enthusiasm of the millions. These words shine in flaming letters on the Jewish horizon. They appealed to the imagination of untold generations: "In hoc signo vinces"—"By this sign shall we conquer."

The profound divergences among the Zionists and the fact that the primary object and aim of the movement have been thrust into the background force us to proclaim anew these principles, to place them on an uncompromising basis, and to enunciate them as emphatically as I feel it incumbent upon me to do on this critical occasion. To have kept silent would have been a betrayal of all those principles which I hold sacred. Anxiety for the future of our people claims outspokenness at critical junctures; no-one can deny that Zionism is now in a precarious condition. Unfortunately, either we have lost the way, or we are no longer walking all together on the same road; some even follow crooked paths deceiving themselves, or others, that they are also making for the same goal. But we may not follow false signposts. There is only one high road on which Zionism can travel safely, the one that leads straight to the Holy Land. There is no alternative route.

After having discarded East Africa and similar wild schemes from the programme, the next object to be attained is: Pacification of the minds, calming of the spirits, quietude, and concentration. We must pause for a while. We require collection and retrospection, time for considering the situation, to study and carefully prepare the next move. The moment for initiatory activity has now gone. We must first strike the balance, gather the followers, and place on record those who still follow faithfully the flag of Zionism. After the first bewilderment we must allow the excitement to subside, and stop where we have been overtaken by the catastrophe. No new action should be undertaken that would cause friction and further separation. Those who unselfishly and single-mindedly have the future of the movement at heart, and understand fully the weighty problems connected with a succesfull issue of Zionism will now welcome a period of rest. "Se reculer" is for us also the best policy. To collect, to sift, to eliminate, to settle, and co-ordinate systematically all the elements making for Zionism is the next step to take. Above all, the spirits must be calmed so as to enable us later on to deliberate dispassionately and maturely in friendly converse how best to carry out the sacred duty of freeing our people from the yoke of the exile. The enthusiasm which has once been kindled in the hearts of millions must not be extinguished, and the hope for better days and for a happier and more glorious future for our children must not be relegated again to the sleep from which it had been aroused. Herzl has not lived in vain. Zionism will survive the leader if we only be faithful to the trust. The work, however, cannot be taken up where he has left it. The leader alone was the connecting link, the inspiring force. To his restless activity, therefore, quiet, and calm must follow. The voice of the Lord is not heard only in the storm, nor in the fire, nor in the earthquake. It is heard now in the still voice round the Horeb mountain, moaning, weeping, comforting. We have heard the voice in the storm and stress, in the fiery zeal, in the earthquake of the national upheaval; now we must listen to the still voice with bowed heads, and cover our face with the mantle. In situations like these the old grand images and similes of the Bible speak to us with renewed force. We listen to that quiet, still voice, which spoke in incient times to Elijah, through the stillnees which settles round us. That voice is never extinct, and in the peace of mind, in the unity of purpose, and in the beat of the Jewish heart we can hear it whispering to us glad tidings of liberty and of ultimate victory. Now is the time to husband our resources, to gather our forces, to prepare ourselves quietly and resolutely for the events that are sure to happen, so that the work of our hands be crowned with success, when our hopes will be realised, and when we may see with our own eyes the redemption of the Jews, the remnant of our brothers settled again as a free nation in old beloved and promised land, which alone has been, is, and will remain, the Holy Land of Israel.

As to how further? How to accomplished it? . . . A Congress called specially for the purpose, gathered not in haste, assembled not in a hurry, at the end of the year of mourning, after a period of peace and rest, will have to decide the fate of the Zionists. The delegates, conscious of the great responsibilities resting upon their decision, will vote yea or nay, and seal thereby their own future. It would be premature to forecast the result, and it might prejudice the deliberations of that Congress were I to attempt to discuss the details of any future action. One thing is sure; we cannot have a successor to the throne, or pretenders to the crown, and as for an era of Diadochs, like that after the death of Alexander the Great, there are neither Diadochs to appoint, nor an empire to divide. The election by the delegates does not create a Herzl, a leader by the choice of God. True leaders are born, not elected! The man or the men who would be elected to stand at the head of the movement cannot start work where Herzl stopped. The work will have to be on a minor scale. They will have to start with a more modest programme, and try in the first place to heal the breach, to gather the living forces, and to restore the confidence so rudely shaken. If they succeed in this—in itself no mean achievement—it will then be time to discuss: How further?

Meanwhile, as of old, we are sitting down by the rivers of Babylon; Upon the willows in the midst thereof

we hang up our harps. How can we sing a new song when to the old pain a new has been added? The river carries more tears yet to the bottomless sea of Jewish sufferings. Our people weeps for Herzl . . . . and its soul refuseth to be comforted."

M. GASTER.

THE NEXT PRESIDENT OF THE ZIONIST MOVEMENT.

Mr. Zangwill's suggestion that Dr. Nordau should be placed in the presidential chair until the next Congress is met with disfavor by the Jewish press. The London *Jewish World* has it on good authority that Dr. Nordau refused to accept the call when it was informally extended to him by a small deputation. Mr. Wolfsohn, however, is spoken of very favorably among Zionists. As the chairman of the Jewish Coloniol Trust Mr. Wolfsohn has shown his ability in managing large financial enterprises, while he, more than any one else, was associated with Dr. Herzl in all his political ventures and accompanied him in his visits to Turkey, Rome, Palestine and other places

The Committee of the Jewish National Library in Jerusalem has issued an appeal for a Herzl Hall, which is to serve for lectures and will contain a collection of Palestinian and Zionist literature and a Palestinian museum. Donations are to be sent to Herr Ephraim Cohn, director of the Lammel School, Jerusalem.

WHEN President Roosevelt was still Police Commissioner of New York, says the "Bangkok Times," Dr. Ahlwardt, the famous Jew-baiter, came to America from Germany to stir up an anti-Semitic crusade, and asked for police protection. He got it. Mr. Roosevelt assigned him an ample bodyguard of police to protect him on all occasions, and he took care that every member of the guard should be a Jew, and not merely a Jew by extraction, but an obvious Jew in physiognomy and speech. Under such auspices the Jew-baiter's ferocity against the men who safeguarded and nursed him at every step became absurd. And his mission fizzled out.

Says The Jewish Tribune:—The question of the casting cattle for Jewish *shechitah* has been raised in England. Wonderful! Those gentlemen who are so soft-hearted as to pity cattle, never raised their voice against the *Christian* Father Creagh, through whose bigotry the Jews of Limeick, Ireland, have been suffering morally, physically and materially, and these sufferers are created in the image of God, and the Nazarene is of their blood. Yet these gentlemen display their Chirst-like mercy only upon cattle and never use it for the benefit of men. It seems that the mercy of these gentlemen is more of a cattle nature then human.

The death has occurred of Mr. Samuel Lawrence, one of the pioneers of Australian Jewry, in his 89th year. He leaves a family of 15 children, all married, and over 60 grandchildren and a number of great-grandchildren.

Among the contributors to the Building Fund of the Maternity Hospital, Hong-Kong, we notice that the well know Firm of Messrs E. D. Sassoon & Co have contributed the sum of $200/—.

NATIONAL TRIBUTE FOR THE CHILDREN OF DR HERZL.

Amount already acknowledged	$ 158.00
Messrs David Sassoon & Co., Ltd	10.00
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E. Solomon Esq	2.00
"In appreciation"	1.00
Mrs. Karolena Abromovitch	1.00
"In appreciation"	1.00
M. Dietrich Esq	1.00
Total	$ 214.00

Further contributions will be thankfully received by the Honorary Secretary of the Shanghai Zionist Association (No. 6 Nanking Road) and officially acknowledged in the "ISRAEL'S MESSENGER".

Cleveland, Ohio, is the happy possessor of a marvelous "Rabbi," who is efficient and ready to officiate at the coming holidays *"either in orthodox or reformed minhag."* (See ad. in *Israelite*). In other words the conscience of that Rabbi is to be sold to the highest biddder. The same Rabbi promises to furnish *"highest references"* which to our humble opinion proves that he deceived honest men of both wings of Israel, as no honest man would knowingly recommend a hypocrite:—*Jewish Tribune.*

A beggar asking alms under the name of a poor scholar, a gentleman to whom he applied himself asked him a question in Latin; the fellow, shaking his head, said, he did not understand him. "Why", said the gentleman, "did you not say you were a poor scholar"? "Yes", replied the other, "a poor one indeed, sir, for I do not understand one word of Latin."

o o o

A fellow of atrocious ugliness chanced to pick up a looking glass on his road. When he looked at himself he flung it away in a rage, crying, "Curse you, if you were good for anything you would not have been thrown away by your master."

o o o

A Irish gentleman meeting his nephew, who told him he had just been entered at college, replied, "I am exceedingly happy to hear it; make the most of your time and abilities, and I hope I shall *live* to hear you preach my funeral sermon.

o o o

An Irishman having a looking-glass in his hand, shut his eyes, and placed it before his face; another asked him, why he did so? "Upon my soul," said Teagne, "it is to see how I look when I am asleep."

o o o

One asked why B stood before C? Because said another, a man must B before he can C.

o o o

A youth standing by whilst his father was at play, observing him to lose a great deal of money, burst into tears; his father asked him the reason why he wept? "Oh, sir, I have heard that Alexander the great wept when he heard his father Philip had conquered a great many towns, cities, and countries, fearing that he would leave him nothing to win; but I wept the contrary way, fearing you will leave me nothing to lose."

RUSSO-JAPANESE WAR.

Prayers and counter prayers.

The present war has greatly perturbed the mind of the Tsar of Russia. He could not help seeing his armies so often defeated and vanquished by a heaten foe, without appealing to Heaven. To effect this he summoned all his counsellors in the Church and amidst profound silence the Tsar read the following prayer with considerable emotion:—O God, we approach Thee with hearts full of sorrow and misgivings. We beseech Thee to confound our enemies the Japanese and lead our armies from victory to victory on the battle field, so that Thy name may be known and extolled all over Asia and Siberia.

The Emperor of Japan, likewise fearing that his armies may eventually suffer defeat, gathered his counsellors and wended his way to the temple to pray to Heaven to fulfil the desires of his heart to exterminate the powerful Russian armies and to end the war in his favour victoriously. He said:— We beseech Thee, O our heavenly Father, to help us to emerge victorious from the deadly conflict in which we are engaged. The enemies against whom we are warring are the enemies of civilization and humanity; their hands are full of innocent blood and they are opposed to every object that may tend to hasten the establishment of universal peace on earth.

France, the Russian ally, is sorely grieved to see her neighbour beaten so often and with arms uplifted to Heaven exclaimed, O God, help Russia in her war, as she is our ally. If she does not emerge out of this conflict victoriously we shall verily suffer a great deal and be rendered financially poorer on account of our ally having borrowed from us money to finance her war.

Great Britain and America with tears in their eyes beseechingly bowed their heads before the Most High and said, O merciful Father, destroy the power of Russia in the Far East and aid our allies the Japs in the present war, so that it would not be necessary for us to lend our help to them and risk our lives.

Then comes the Emperor of China, with a heart full of trepidation as to the future of China, to pray to God to destroy the power and pride of both nations—Russia and Japan—as they both have troubled her and made her life miserable. Hasten, O hasten their doom.

Admiral Togo, in his endeavour to win the love and honour of the Emperor of Japan, humbly prostrated himself before Heaven to succour him to take Port Arthur—the stronghold of the Russians and to lead him from victory to victory.

"He who dwelleth in the heaven", after hearing these prayers, "laughed and held them in derision", and said, "Whose prayers shall I hear and to whom shall I show mercy?. Each and everyone invokes my aid and even the armies on the field of battle pray for the safety of their lives. *Let it be my desire to help those that are righteous and of a contrite heart.*"

Druggist—Yes, Madam, I remember very well of your buying a stamp.

Customer—Well, I put it on a very important letter and posted it. It has not been received. I want you to understand that I shall buy my stamps elsewhere if this occurs again.

"What sort of girl is she?"
"Oh, she is a miss with a mission."
"Ah!"
"And her mission is seeking a man with a mansion.

CORRESPONDENCE.

[The Editor does not hold himself responsible for the opinions of correspondents, and the publication of any correspondence does not necessarily indicate his concurrence with the views expressed therein.

He reserves himself the right to publish or reject any contributions.

The real names and addresses of all Correspondents should always be sent in not necessarily for publication.]

Are the Japanese the lost ten tribes?

TO THE EDITOR OF THE "ISRAEL'S MESSENGER"

Sir,:—The article "Are the Japanese the lost ten tribes?" in the last issue of the *Israel's Messenger*, reminds me of a very interesting book written on this subject, and on which I read a report by Mons. Hugues le Roux—French Journalist.

Mr. Mac Leod's "Illustration of the old history of Japan," printed in the year 1878, is a very rare book, and contains a great deal of engravings, all faithful reproductions of old pictures and carvings, still existing in the—museums of Japan.

The learned Scotchman writes that nowadays there are still in Japan two different and distinct races; one, with Mongolic characteristics living in the South, which is supposed, according to the oldest pictures and books, to have descended from the first inhabitants of Japan; the other, now the leading race, and which has some semitic characteristics, has, according to a popular tradition, emigrated to Japan from Saghalien in the year 780 B. C., won the former inhabitant and now dominates the country. The same tradition calls the military chief who began the same year the dynasty of the 126 Emperors of Japan "Osea". It is worthy of note that during the same year, "Osea" was the name of the last king of Israel before the dispersion of the tribes.

Another interesting engraving, a copy of an old picture, representing the landing of the Jews in Japan, shows the king sitting in the midst of a boat bearing the crown of judgment, surrounded by his soldiers who are carrying lawboards, flags and pikes.

A series of pictures follow, depicting the march of the Jews through Japan. Soldiers lead, priests follow with the Jewish sacerdotal hat, then the carriers of the Holy Ark, with the characteristic dress and habit of the old Jews.

A picture in the Gihon Mansion at Kyoto represents king Solomon receiving the gifts of the Queen of Sheba. Almost everywhere in Japan there are seen drawings and sketches of the temple of Solomon and his throne, just as they are described in the Bible. The unicorn, the fantastic animal dear to Israel, is also very often found.

In Mr Mac Leod's book there are also engravings of two old crowns, one, found among the ruins of an old temple, (called Temple of Solomon), near Kyoto, with a figure of the Unicorn on it, is called "the crown of the judgment".

In the mansolea of the Emperors and in the oldest graveyards of Japan we find all the shapes of the old graves of Palestine, the Jewish instruments of music, the cornet, the psalter, the harp of ten strings, the drum, the flute, the viole etc etc. There are also plants which remind one of Palestine which were unknown to Japan before the coming of this new race, which Mr Macleod maintains are Jews.

In a museum of Kyoto there is a painted coat of arms which is an exact reproduction of the shield of the combined houses of Israel and Judah viz, a lion and a unicorn on each side of the Israel's crowned shield, in the centre of which were the twelve small lions representing the twelve tribes.

The portraits of the great Ciunagon, of Fusiwara, Sara Eain, whom we see painted with the crown of the judgment on their head, are of pure semitic countenances.

These are only a few glimpses through a book showing to the astonished reader thousands of proofs and which end with the author's expression of certain hope that these so-longed-for tribes will at last be recognised by all the world as the lost tribes of Israel.

Yours faithfully,

S. Vita.

14th October 1904.

LIFE—A MYSTERY.

By

Bern. Albert.

With bonded knee and wondering eye
We search and ponder long and deep;
We wonder why we live and die——
If at the End we wake or sleep.

If it shall be a silence vast,
Or dulcet sounds shall come to cheer,
If it be first or it be last
And whether we should flout or fear.

That Road beyond the end of Day—
Does it to further toiling call?
Or is it then a happy way?
Or is there any Road at all?

The Stars laugh at us from the Sky
When Night is grave and still and wide:
And we repeat our "WHENCE?" and "WHY?"
And seek to know what they may hide.

So we will mise and wonder on,
And childishly our doubts recite:
"Is it the coming of the Dawn,
Or but the closing of the Night?"

Comes Death one Day to make us see,
To smooth the wrinkled, brooding Brow,
Comes Death to whisper soothingly,
"Poor Soul, you know the Answer NOW."

We are pleased to see that our article "Are the Japanese the lost ten tribes?," published in our last issue, has excited the interest of our readers. In our correspondence columns we publish a letter from Mr S. Vita on the subject, to which we draw attention.

In this connection we may mention that Mr J. Moosa has courteously placed at our disposal his copy of the books referred to in Mr Vita's letter viz "An Epitome of the ancient history of Japan" by N. Macleod and the book of illustrations. They are verey interesting and well worth study and now that interest is centered round the Japanese, we hope that they will be re-printed, so as to bring them to the notice of a wider public.

SHANGHAI ZIONIST ASSOCIATION.

SHEKELS FOR SALE.

Non-members of our Association can have shekels from the undersigned at the rate of 60 cents (mexican) each.

J. Aaron,
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H. M. BEVIS,
Manager,
12. m 5th October, 1904.

Vol. I, No. 15

Heshvan 26th, 5665
Shanghai, November, 4th 1904

Israel's Messenger.

מה נאוו על ההרים רגלי מבשר משמיע שלום מבשר טוב משמיע ישועה אומר לציון מלך אלהיך: ישעיה נ"ב ז":

HOW beautiful are upon the mountains the feet of the MESSENGER of good tidings, that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto ZION, The God reigneth:—Isaiah 52-7.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Journal for the Jewish home.

Issued on every alternate Friday. Price, Three Dollars a Year.

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Shanghai, Friday, 4th November 1904:— Heshvan 26th 5665

CALENDAR FOR THE FORTNIGHT.

Friday, Heshvan 26th (Nov. 4th), Sabbath commences (time of lighting) at 4.45 P.M., and terminates (Nov. 5th) at 5.30 P.M.

Portion of the Law, Gen. Chap. 23 and 24 and part of 25. Haphtara, Kings I. chap 1. Prophets, Judges, chap 11 to 21 inclusive, and Ps, chap. 42 to 50 inclusive.

Tuesday and Wednesday, Heshvan 30th and Kisiev 1st (Nov. 8th and 9th) first days of the month.

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Hatikvah.—A Song of Hope.

SUNG AT ALL ZIONIST MEETINGS.

O while within a Jewish breast
Beats true a Jewish heart,
And Jewish glances turning East,
To Zion fondly dart,—
O then our Hope—it is not dead,
Our ancient Hope and true,
Again the sacred soil to tread,
Where David's banners flew!

O while the tears flow down apace,
And fall like bounteous rain,
And to the Fathers resting-place
Sweeps on the mournful train,—
O then our Hope, etc.

And while upon our eager eye
Flashes the City's wall,
And for the wasted Sanctuary
The tear-drops trembling fall,—
O then our Hope, etc.

O while the Jordan's pent-up tide
Leaps downward rapidly,
And while its gleaming waters glide
Through Galilee's blue sea,—
O then our Hope, etc.

And while upon the Highway there,
Lowers the stricken Gate
And from the Ruins, Zion's prayer
Upriseth passionate,—
O then our Hope, etc.

O while the pure floods of her eyes
Flow for her People's plight,
And Zion's Daughter doth arise
And weep the long long night!—
O then our Hope, etc.

O while through vein in ceaseless stream
The bright blood pulses yet,
And on our Fathers' tombs doth gleam
The dew when sun is set!—
O then our Hope, etc.

Hear, Brothers mine, where e'er ye be,
This Truth by Prophet won:
"'Tis then our Hope shall cease to be
With Israel's last son!"—
O then our Hope, etc.

Three or four roguish scholars walking out one day from their college, spied a poor fellow asleep near a ditch with an ass by him, loaded with earthenware, holding the bridle in his hand: says one of the scholars to the rest, "If you will assist me, I'll help you to a little money, for you know we are bare at present". No doubt they were not long consenting.

"Why then" said he "we'll go and sell this old fellow's ass at the fair tomorrow, therefore do you take the panniers off, and put them upon my back, and that bridle over my head, and then lead you the ass to market, and let me alone with the old man." This being done accordingly; in a little time after, the poor man awaking, was strangely surprised to see his ass thus metamorphosed. "Oh! for God's sake," said the scholar, "take this bridle out of my mouth, and this load from my back."—"Zoons! how came you here?" replied the old man.—"Why," said he, "my father, who is a necromancer, upon an idle thing I did disoblige him, transformed me into an ass; but now his heart has relented, and I am come to my own shape again, I beg you will let me go home and thank him."—"By all means," said the crockery merchant, "I do not desire to have any thing to do with conjuration;" and so set the scholar at liberty, who went directly to his comrades, that by this time were making merry with the money they had sold the ass. The old fellow was forced to go the next day to seek for a new one in the fair and after having looked on several, his own ass was shown to him for a good one. "Oh!" said he, "what have he and his father quarrelled again already? No, no, I'll have nothing to say to him."

"What did Mr. King die of?" asked a simple neighbour. "Of a complication of disorders," replied his friend. "How do you describe a complication, my good sir?" "He died" rejoined the other, "of two physicians, an apothecary, and a surgeon."

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With Israel's last son!"—
O then our Hope, etc.

Three or four roguish scholars walking out one day from their college, spied a poor fellow asleep near a ditch with an ass by him, loaded with earthenware, holding the bridle in his hand: says one of the scholars to the rest, "If you will assist me, I'll help you to a little money, for you know we are bare at present". No doubt they were not long consenting.

"Why then" said he "we'll go and sell this old fellow's ass at the fair tomorrow, therefore do you take the panniers off, and put them upon my back, and that bridle over my head, and then lead you the ass to market, and let me alone with the old man." This being done accordingly; in a little time after, the poor man awaking, was strangely surprised to see his ass thus metamorphosed. "Oh! for God's sake," said the scholar, "take this bridle out of my mouth, and this load from my back."—"Zoons! how came you here?" replied the old man.—"Why," said he, "my father, who is a necromancer, upon an idle thing I did disoblige him, transformed me into an ass; but now his heart has relented, and I am come to my own shape again, I beg you will left me go home and thank him."—"By all means," said the crockery merchant, "I do not desire to have any thing to do with conjuration;" and so set the scholar at liberty, who went directly to his comrades, that by this time were making merry with the money they had sold the ass. The old fellow was forced to go the next day to seek for a new one in the fair and after having looked on several, his own ass was shown to him for a good one. "Oh!" said he, "what have he and his father quarrelled again already? No, no, I'll have nothing to say to him."

"What did Mr. King die of?" asked a simple neighbour. "Of a complication of disorders." replied his friend. "How do you describe a complication, my good sir?" "He died" rejoined the other, "of two physicians, an apothecary, and a surgeon."

BETWEEN LOVE AND DUTY.

By Ezekiel Leavitt.

Translated from the Russian by D. A. Modell.

(Concluded.)

It was with a sad heart that Alexander Michaelovich, having left his friends, bent his steps, without himself observing it, toward the park where he hoped to meet Natalia Nicholavna. The reflection that she was altogether ignorant concerning his descent troubled him constantly. He had to inform her of this, and especially to define to himself the relation that were possible under these circumstances. "I'll tell her that I am a Jew," he thought, "and what then?" He recalled his first meeting with this wonderful girl "the grayeyed beauty," as Simeon Ivanovich called her. It happened in summer. A large company had gathered at Simeon Ivanovich's house, among them also he, Alexander Michaelvich. Simeon Ivanovich had for some time past been telling him a great deal about this girl, and on entering the big reception room at Ivan Andrievich's (the house of Simeon Ivanovich's father), he readily recognized her among the numerous guests.

"I recognized you," he said to her a few minutes after they had been introduced.

"Did you?" she asked, and smiled at him so sweetly that they seemed the oldest of friends. He saw her but a short while that evening, and hardly spoke to her, she staying all the time with the hostess, helping to entertain the guests.

"There's no need of entertaining you," she said to him as she passed, "you are a member of the house here," and, with a friendly smile at Simeon Ivanovich, "Senia,* he is one of us, isn't he?"

These were almost the only words addressed to him, but they made him feel at the time that he was at home there, that he formed part of the universe they considered as theirs. These words of that almost unacquainted maiden had eased and warmed his heart. Simeon Ivanovih was very much surprised the next morning when, to all his enthusiastic questioning about Natalia Nicholaevna, Alexander Michaelovich could answer only, "Yes, she is very good—that I have observed already; but to come to know her, even remotely, was, of course, impossible."

"No, sir, you are not sincere," said Simeon Ivanovich, "one cannot see her without learning to know her; all her heart shines forth from those gray eyes; it is reflected in them as a face in clear water."

"Yes," Alexander Michaelovich admitted, "her eyes are indeed wonderful—really exceptional."

It was then he came to feel that her face won't wane from his memory; he had virtually swallowed her image, and carried it away with him. When two months had passed, they met again, at the University of P., and this second meeting made him feel good and cheerful. It took place in a merry, friendly company of university students. He recalled her very words: "I do not know yet what I shall be doing here, but know that whatever I may do will be well and honestly done, because I have come here amongst you in search of life and work, and have brought with me a big stock of energy and faith. I am looking for people who would give direction to my labor and point out the way." This bold little speech of hers flowed with the freshness of a brook, and none there was who thought it funny or stilted.

"No, no," all seemed to say, "such eyes don't lie; they cannot shine by artificial light; they glow with the flame of the heart, with the sacred fire of a pure and free youth." And how beautiful were her eyes! How much kindness there was in them, and how much power! This she made him realize once when he had been to blame for something. How her eyes glared! He shuddered, and thought, "these eyes can pet, but they can punish too." It was only for an instant that her eyes rested upon him, but he thought right then that he would stand anything in order to avoid such glances. She, exactly surmising his thoughts, smiled, and extended her hand to him, saying: "I forgive your sin; you didn't know me. And now we are friends again.

From that moment he felt that he had fallen in love with her, and completely resigned himself to this feeling. Still though he loved, and was loved, he was not altogether happy; his conscience troubled him. He knew that he must not love her, a Christian, so earnestly; he realized that it was stolen happiness but wasn't strong enough to reject it. He know all this—knew everything, and continued to drain the cup of bliss, poisoning himself and infecting, it may be, the life of another being, so confidently entrusted to him. And time flew. He grew more and more oppressed at heart; he was conscious of the unsoundness and dishonesty of his position. . . . He wanted to flee from her; he wanted and had to, but could not.

"Life is stronger than I," he said, "it allures me, and I haven't the strength to overcome its influence." And how happy he felt during the few rare moments when he succeeded in pacifying his conscience. But these minutes grew more and more rare. Against her image, as she looked when they had talked about the Jews flashed before his eyes. He was amazed at the coldness with which she spoke of the Jewish people. How cold and how strange she seemed to him, when, to his question, "Why are they persecuted?" she replied—as if some useless old furniture were in question: "They are in our way, they harmfully infect our systems, and we must clear the way of them."

"Clear the way of them?" he repeated, his voice vibrating with emotion, "but how?"

"As you please," she answered (and again her coldness astonished him), "only that we be rid of them. Here I accept the Jesuitical motto, 'the end justifies the means.'" He did not say anything to her then; he felt the nearness of the impending conversation which would prove fatal to them. He had to tell her much—everything, but for this talk he was as yet unprepared. And, with a bitter heart, he left her. He was fully aware that he could no longer live in this way: this lie oppressed him.

"Thief, thief," whispered his conscience; and still his heart yearned for happiness, if but for a single day. . . . And more time passed.

And now here he is coming, and does not know what he will tell her. But to-day he shall talk, and this recognition tortured and oppressed him. His thoughts changed as do the views in a kaleidoscope, preventing him from concentrating his mind on the question he had to settle. And he repeated with grief, the whole of his discussion with Simeon Ivanovich, who did not regard Alexander Michaelovitch's position inextricable.

"No," said he, "there are two courses open to you, and both are equally commendable."

"That is to say," smiled Alexander Michaelovich, "you are preaching a two-sided truth. What sort of a truth is it, pray?"

"Not at all," said Simeon Ivanovich good naturedly, "it is an uncontrovertible truth, created by your very position. And so listen; you must study yourself conscientiously, both as a man and as a Jew. If you should find that you lack the courage to renounce Judaism; if this Judaism has clung so fast to you; then there is nothing more to be said in the matter: it will mean that this Judaism is stronger than you, and you will find consolation in this recognition, and bow to the inevitable. But in that case of course, Natalia no longer exists for you. This is the first alternative," he concluded, "but there is also another, which is likewise not without justification. It consists in this: you must completely reject your past, in the name of the present and future which are overpowering you. This is also and honest course, and following it does not involve the slightest departure from the truth."

*A diminutive for Simeon—Translator.

"He is right, he is right," bitterly reflected Alexander Michaelovich, "wrong is he only in thinking that truth can have a double form. But there is but one single truth, and therefore, have I no free choice. Yes, the truth is one, and to it I must submit!" He grew sad and his heart commenced to ache.

"I will be strong enough to reject this happiness," he meditated, "I will be able to part from Natalie, if necessary. . . . If," thought he, and stopped, surprised by a voice from a distant lane, where two of his fellow students were sitting.

"Don't argue, no more arguing!" he heard the voice of one of them. Go where your brethren are suffering, where your family is faltering and perishing, go to them, show them the road to deliverance. You must go to them. Their sufferings shall teach you what to do."

"He loves his people," Alexander Michaelovich was sorry to think. And do I? Yes, he is more right than I am. Why are we lingering her in this bewitched circle? We should go to them, our poor brothers. They are expecting us, and it is wrong in us to flee from them. Long and bitterly they have suffered; they will teach me, too, to become reconciled," and sadly Alexander Michaelovich stole further away from those noisy lanes where the ringing speeches and the youthful, irritating laughter were audible.

"Away, away from the noisy and gaudy crowed," he murmured, and still lower drooped his head, while a new light shone in his eyes, as if the deliberate decision he had reached was catching fire within him, and paralyzed by its brightness Natalia Nicholavona, who had quietly approached to his side.

"Is it you?" rang her gay voice, "I have been expecting you a long time," she added in a lower tone, extending her hand to him.

"Sasha," she called, her eyes looking very lovingly at him, as if she begged to be understood without speaking. "Sasha," she repeated, "we had then wandered from the main object of our conversation, and shall find it difficult now to prove the justness of our views. Did you say the Jews deserve better treatment from us?"

"That is, a more undeserved hatred," excitedly exclaimed Alexander Michaelovich. "You are not quite right," gently said Natalia Nicholavona, interrupting him, "since there can be no question of hatred, at least, in me."

"In you!?" and Alexander Michaelovich's eyes gazed so dejectedly at Natalia Nicholavona that she shuddered and asked: "What's the matter with you, Sasha? Why are you so absorbed in this Jewish question?"

"Why?" mechanically repeated Alexander Michaelovich. Why, indeed? Many are the reasons, Natalia, very many; but of this later. Now, please, continue, as I want to know your view."

"Well," she resumed, "to me personally the Jews are repulsive, and I detest them very much. Why? I really don't know. I did not think that my dear Sasha takes so much interest in these Jews, or I should have noticed them more closely, perhaps" she added, smiling.

"Dear Natasha," he said, "why are you ever so fond of primary discussions? Why do you judge a whole people so superficially, avoiding a correct understanding of it? You say you don't like the Jews. . . . Why? Are they any worse than other races? Has any other people suffered for its ideals and principles, for its religion and truth, as have the Jews? You should kneel before these holy martyrs; bow low before this chosen people, these pilgrims. To your knees!" "Why?" Natalia Nicholavona indifferently answered. "Because I don't like the Jews; because no one ever told me that they can be low. I do pity them, it is true, but even in this pity is sometimes mingled a good deal of contempt. I am never pained by the wrongs they suffer at our hands. I am only sorry that our life forces us to walk alongside a people which lets itself be trodden underfoot by everybody. This is a people incapable of taking offence. But tell me Sasha, why are you growing so pale? Why does this conversation excite you so much?" she suddenly asked, glancing at Alexander Michaelovich.

"Go on, continue," said he, ignoring her questions and feeling how she was going farther away from him leaving a hollow sore spot within his heart.

"What's the use continuing?" said she. "But if you want, I will say this: I am prepared to pity them in the name of the superior rights of the weak over the strong, but I cannot help confessing to you that this feeling very much resembles that which the sight of a strayed puppy excites in me: I do feel sorry for it but, seeing it wallowing in suburban filth and decay, I throw a crumb to it, myself turning away to escape the sight of it greedily snatching the alms. Don't blame me, dear, I can't help it; I am very squeamish."

"Squeamish?" repeated Alexander Michaelovich. "And I—I am very proud: I don't need your alms! I don't care to conceal it from you any longer. . . .No, I don't! And why should I?"

"What? what do you mean?" exclaimed Natalia Nicholavona.

"I am a Jew!" loudly answered Alexander Michaelovich.

"You? You a Jew!? No; none of this fooling, it's too mean and too cruel."

"No, Natasha," he said softly but firmly, "it is not a joke; such matters are not fit for jesting."

"How? What do you mean? How dare you?" cried Natalia Nicholavona, beyond herself.

"Natasha! you know it all," he said, "decide what's to be done—what we are to do."

Natalia Nicholavona viewed him with awe. It seemed that her eyes refused to see and her brains to reason.

"You have insulted me cruelly," she cried in excitement, "but I will try to forget it all, though I warn you, you shall have long to wait."

"No, my friend," he said, raising his head and looking her in the face, "I will not come back to you. I believe in but one truth; I have come to know it, and must depart from you. I have no right to destroy that which I have not created. . . . Upon the ruins of my disconsolate past I shall erect a bridge over which to reach my own people, my brothers and sisters, whose lives are as dark as is the night without the moon, without stars, without a ray of light.

"Forgive me," he said, and walked away rapidly, feeling that the tears stood ready to gush from his eyes. But she didn't need his tears. He will take them where they may flow together with the tears of his brethren in the common sea of human suffering.—*American Hebrew.*

An Irishman with a bundle of wood on his head was one day riding an ass. A passer by asked him why he did not place the wood on the ass as well. "Upon my soul" said O' Hooligan, "the creature is very weak and if I do so, it would kill him."

Lord J . . . had married three wives who were all his servants: a beggar woman meeting him one day in the street made him a very low courtesy. "Ah, bless your lordship," said she, "and send you a long life enough, we shall all be ladies in time."

CORRESPONDENCE.

[The Editor does not hold himself responsible for the opinions of correspondents, and the publication of any correspondence does not necessarily indicate his concurrence with the views expressed therein.

He reserves to himself the right to publish or reject any contribution.

The real names and addresses of all Correspondents should always be sent in, not necessarily for publication.]

AN ORTHODOX PROTEST AGAINST DESTRUCTIVE REFORMS.

To the Editor of the "Israel's Messenger".

Sir:—Apropos of your able leader on "Reform Judaism" in the last issue of your well-edited journal, permit me to state that I have before me a cutting from a Jewish paper of about ten years ago, wherein is given an outspoken protest on the destructive reforms in America. If my memory serves me right, it was the late Mr Leo N. Levi, of New York who uttered the protest in question and which I take the liberty to reproduce below. It runs thus:—

"The Jews in America cannot with safety permit the demoralisation which exist in their synagogues to continue. If they desire to preserve their ancient religion and impart it to their children they must insist that their spiritual leaders shall define that religion, adhere to it themselves, and teach it to the congregants. Such a demand made by the members of each congregation upon their respective ministers will doubtless result in much temporary demoralisation, acrimony and strife. Many of those who are now posing as Jewsh Rabbis will doubtless find that they must recede from some of the positions they have held, or must separate themselves from Judaism. But when that is accomplished we will no longer see the sacred doctrines of Judaism assailed from Jewish pulpits to Jewish hearers by so-called Jewish Rabbis. Time and again have the priests among the Jews taught false doctrines; time and again have they been compelled to recant or depart from the Jewish fold. When Ezra came he found the law being violated by the priests and disregarded by the people, and with the aid of Nehemiah he drove out the false priests and led the people back to an observance of the law. History repeats itself, and in this country there will arise someone who, animated with the spirit that governed the life of Ezra, will point out to the people wherein they are disregarding the law, and by inspiring the people with love and obedience for the law, will cause them to scourge from the pulpits the false priests who are scandalising the ancient faith. The people are ripe for the coming of such a leader. They have come to distrust their Rabbis, they have come to regard with indifference the doctrines which are preached from the pulpit; they find themselves unable to teach morality to their children, except upon grounds of expediency; they find, in short, that they have departed from their ancient bearings and are drifting without rudder or compass. They are beginning to look coldly upon Rabbis who recommend themselves almost exclusively by their skill in oratory, their grace of diction, by their capacity to entertain, but who are wanting in the true elements of the ideal Rabbi. The ideal Rabbi, for whose coming we are longing, will be a man imbued with a perfect faith in God's law as written in the Torah, he will study it with a broad and liberal mind, seeking always to comprehend the will of the Creator, and to the end that he will observe it. He will be one imbued with this faith and filled with this understanding devoting himself to teaching and practising the ancient religion, not as a mere matter of form, but as a vital and forceful agency to accomplish the true development of man's higher nature. To him eloquence will consist in deeds, not words, to him entertainment will only be an incident to instruction, to him theology will only be an aid to piety; to him ceremonials will be divinely ordered means to a divinely ordered end; to him the human intellect will be infinitely small compared with the infinite man of God; to him man will be most clearly distinguished from the animal in that he has received by revelation the will of God. Such a man, believing in, following, teaching, and practising the doctrines, the rites, and the ceremonies of Judaism, will stand forth before the eyes of the Jews as a leader to be followed. Around him will gather disciples eager to learn and eager to follow, and the multitude will take from his lips and from the lips of his disciples the truths which have been hidden from them so long. And, as in the days of Ezra, after many years of indifference, the people will gather in the temples to pray with a truly worshipful spirit".

Thanking you dear Mr Editor, in anticipation for inserting this letter in your valuable columns.

Yours obediently,

A LOVER OF TRUTH.

25th October 1904-5665.

THE VICTORS OF KISHINEFF.

The Hon. Simon Wolf writes as follows:—

"To the editor of the *New York Sun*:—I thank you sincerely for your timely and wise editorial in the *Sun* of September 5, entitled 'The Victors of Kishineff Vanquished by Japan.' Seldom has the exact condition been more tersely or better stated. It brings home to the mind of the enlightened thinker everywhere that Providence moves in mysterious ways, but nevertheless certain 'The God of Israel still lives,' and able, fearless journals, such as the *Sun* and kindred papers, have the courage of their convictions and speak the words that spring eternal from the heart of the humane and patriotic.

"Nations, like individuals, are subject to law and order. They may for a time violate every law, human and divine, but the hour of retribution must come and, like Pharaoh's hosts, they will sink into the Red Sea of Justice.

"If the blood of the martyrs is the seed of the church, then it may prove in the end that the holocausts of April, 1903, in Kishineff enlightened the world and gave an object lesson of Russian barbarity and inhumanity which has aroused mankind and destroyed all further sympathy for the Russian government.

"Long since I wrote and spoke the words that Russia can never win internally or externally unless she accords equal rights to all her subjects, and those rights based on education of the masses. To-day Russia is a huge mass of heterogeneous factions. Patriotism of free men is lacking, fanaticism and ignorance prevail, while, in Japan education reigns, each and every man, woman and child is patriotic, and I have no fear, as a Jew or as an American, of the Japanese. They are fighting the world's battle, and doing it heroically and grandly. All this I do not say in exultation, but in pity for the misguided, priest-ridden government of the Czar.

"SIMON WOLF.

"Washington, D. C."

Death the Great Factor of Life.

There can be no annual assembly of men in considerable number without a reminder of life's saddest event.

The teachings of our honoured Sages were sadly incomplete did they not tell us something of death, and reveal something positive of our condition after that fatal catastrophe.

We were neither men nor Jews did we not often think of a life beyond this one of work and worry, and frequently call to mind those who once were with us, but now, resting from labor, enjoy prepetual felicity.

Year by year we add to the number of earthly pilgrims. Year by year those whom we call to be with us are called away from us to join the great majority. Masonry is true to life. It leaves no department of living untouched by its blessings or unsoothed by its solace. It shuts not its eyes to the inevitable. It rejoices with them that do rejoice, and it weeps with them that weep. It bids us to be jubilant in all time of our prosperity, to be confident in all time of adversity, to be hopeful in the hour of death, and fearless in the day of judgment.

It prepares men for living, by an occasional reminder of their dying.

When sickness lays a brother on a last bed, and his body is racked with mortal pain; when, in the dim light of the dying hour, his head is dizzy, and his eye grows dim; when his fevered lips cannot frame an audible supplication, and his disordered mind can no longer exercise its powers of thought; when cold and clammy drops of dew stand out upon his brow, and the body, like some worn-out machine, refuses any longer to do its work, when the old round world seems to be rolling away from under his feet, and the realities of eternity begin to be visible, like the faint streaks of a growing dawn; then, when man can do little, God does much. He, who has given strength to live by, assuredly supplies needed grace to die by. The faith of our divinely guarded and divinely inspired religion, assures every Jew in dying, as it has assured him in living, that the Lord our God is good, and mindful of His children. Death is the great fact of life. No wonder the principal teaching of our principal sages has to do with it. Death is also the great pledge and presage of the coming triumph. Those of our faith who have learned the secret of the grave have the better of us, since "to die is gain," and "to depart is far better." We pause in our deliberations, therefore, to commemorate those who have passed out of our midst and proceeded to higher degrees of learning and life. Since God is the Lord of the dead and the living, God is our God, and we are all brethren. Death, a mere process of physical dissolution, hath no power to sever the ties that bind hearts in sympathy and in love. Our God hath overcome the power of death and opened the kingdom of heaven to all believers. The great face of Israel's deliverance from Egypt is constantly repeated in the course of existence.

When we go down to the grave, what happened to our fathers will happen to us. At the bidding of God the waters will divide, the banks will rise higher and higher, but the watery mountains will not overwhelm. God's love is more powerful than all forces of gravitation. Nature gives way to the imperious command of the Supreme Architect of the Universe. The people go over dry-shod. The Ark of the Covenant turns waves of destruction into instruments of salvation.

They who go down into the valley of Death emerge on the other side. The presence of the Lord of the whole earth restrains the impetuous flood. The promises of a God who is great are "Yea and Amen" to the last.

"When through the deep waters God calls us to go,
The rivers shall not us overflow.
For God will be with us, all troubles to bless,
And sanctify to us our deepest distress."

There is a beautiful custom that in public worship has had the sanction of centuries.

The ancient commemoration service is the roll of the honored dead. Both in Jewish synagogue and Christian sanctuary it has been a time-honoured custom to have this roll read and the congregation would—rise in reverence, and respect while the names of the dear ones were recounted.

As we name those whose prominence gives them the right to mention here it will be seen that Judaism numbers to-day as it has numbered always, the world's best and most honored and most loved. We commemorate at this time men in every walk of life who have blessed the paths they trod—merchants and scholars, statesmen and divines, men of all professions and men devoted to literary pursuits, college presidents and financiers—men who were true and honest, loyal to home, to country, and to God. There is no need of further particular mention. Then we honor all, prefering such honor to that which magnifying one, or a few, would even by silent comparison minify any.

If perchance, there be in anyone the memory of a failing, its very recall will remind us that these now dead were once men of like passions with us, and out of these rough ashlers of degenerates human nature the Great Architect develops the finest stones of His Eternal Temple

IRELAND.

The Imperial Protestant Federation has sent the following letter to the Lord Lieutenant of Ireland:

Imperial Protestant Federation, Dudley House, 36-38 Southampton street, Strand, London, W. C.—My Lord: The Council of the Imperial Protestant Federation (acting on behalf of the 54 British and Colonial Protestant organizations united with it) considered at its last meeting the scandalous treatment to which Jews in Limerick have recently been subjected. It was unanimously resolved that I should write to your lordship and send you the enclosed reports (from the daily papers) of events in Limerick, and request your careful attention to them. The Council is unanimously of opinion that the conduct of certain priests of the Church of Rome, in stirring up their congregations to boycott and voluntarily attack the Jews, is scandalous, and should not be tolerated in this free Christian country. The council, therefore, hopes that his majesty's government will take steps to prevent a recurrence of such conduct, and to cause inquiry to be made into the action of those who are morally and legally responsible for the outrages to which the Jews in Limerick have of late been subjected. I have the honor to be, your lordship's obedient servant. (Signed) JAMES W. WALSH,
Organizing Secretary.

A similar letter to the above has also been sent to the Prime Minister, the Chief Secretary for Ireland, and to the Home Secretary.

The *Dundee Evening Post* of the 7th September last, contained an article on Rosh Hashanah and Jewish ceremonies, with a drawing of the solemnisation of a wedding.

Dr. Ferdinand Unger has been appointed Judge of the Supreme Court at Prague, it being the first occasion in Bohemia on which a Jew has been raised to that judicial rank.

A Japanese Lost Tribes Theory.

The southernmost island of Japan proper is connected with Formosa, the latest acquisition to the empire, by a long and straggling chain of small islands known as the Loo Chop group. These islands are inhabited by two races, the Japanese in the Northern portion of the group, and the Loo Chooans proper, the Aborigines, in all the Islands. Of these latter, as of most the races, an Israelitish descent has been given, but the "proofs" on this occasion differ widely from, and are far more worthy of consideration than, the fantastic legends, in which rafts and fugitive kings and prophets take a leading part, that have been attached to the history of the Japanese nation in order to connect it with the Israelitish fugitives from the Holy Land. The imagination that evolved the Japan Lost Tribes theory must have been closely related to that which in an earlier generation located the descendants of the exiles in Ireland. An Israelitish Princess, Jeremiah, Baruch, a Dante fleet, Jacob's pillow and the cornerstone of the Temple were all involved in the romance that traced the Royal House of Israel from Canaan to Cork, *via* Egypt and Spain.

Half a century ago a European Jew lived in one of the little-known centres of the Loo Choo group of islands. Apparently he combined the professions of merchant and physician, for he used to complain that the natives, when ill, refused to accept alleviation of their sufferings at his hands, but preferred to remain in pain since their own medicine men were unable to give them relief. Of the country itself he had a very unappreciative opinion. From his description, in an early number of the *Jewish Chronicle*, it seemed most unattractive and extremely poor in vegetation, in fauna and in every other detail. Passing rapidly from the country, this Jewish settler in a little known land turned to its inhabitants. Their appearance struck him as being essentially Jewish. The convexity of the noses of the natives and their partiality for long beards have been noticed by all students of the Loo Chooans. These features the writer emphasised in his account. In another direction the natives showed a remarkable resemblance to the Jews. The members of both races surpass all others in their longing for male offspring. The Loo Chooan Calendar included many strict fasts that resembled in most details those of the writer's own race, and he at the same time hinted at considerable agreement between the dates on which the two sets of holy days fell. The Loo Chooan betrothal rights constituted a strong link in the chain of proof that this Jewish settler in the Farthest East was spinning. "The transaction takes place chiefly among the parents of the parties intended to be united in matrimony." It should be remembered that the quotation is taken from a description written more than half a century ago. Since that period Jewish customs have undergone changes in many directions. Similarities were pointed out between Hebrew and the native tongue. Of course, in accordance with the precedents invariably followed when Lost Tribes theories are being evolved, resemblances were found between the nomenclature of the population and that of Biblical personages. Among the native feasts were those of the In-gathering and Spring, The latter coincided with, and was equivalent to, the Passover.

The theory, however, found its strongest supports in Holy Writ. "I will send those that escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses and in chariots, and in litters, and upon mules and upon swift beasts, to my holy mountain Jerusalem, saith the Lord." So spoke Isaiah in his last chapter. "Javan, the isles afar off" has generally been understood to be Greece, although its reading as the British Isles is the basis of Anglo-Israelism. An entirely new interpretation is, however, placed before us. By an unimportant literal alteration, with or without the assistance of Grimm's Law, Javan, becomes Japan, and by a further interpretation of "swift beasts" as steamers, the argument is rendered impregnable. If swift beasts do not mean steamers, how otherwise were the scattered to be brought back from the islands? enquires the theorist. A repetition of the miracle of the Red Sea appears to be beyond the possible in this instance, although those who locate the descendants of the Ten Tribes on the American Continent never hesitated to part the waters in order that their proteges might cross the Behring Straits. One further proof of the Israelitish ancestry of the natives of the Loo Choo Archipelago was produced, and this was certainly expected to convince the most hardened sceptic. The natives suffered from exactly the diseases and plagues foretold for the Israelites in Deuteronomy. The sceptic read the statement and his scepticism survived.

ALBERT M. HYAMSON—*in the Jewish Chronicle.*

INGENIOUS METHODS EMPLOYED BY THIEVES.

A jeweller once trained a monkey to watch his shop during his absence for meals. This monkey in time became a terror to all who entered the shop with evil intentions. No bribe of fruits or other edible articles dear to the monkey palate could tempt it to relax its vigilance; on the contrary, all bribes semeed to arouse its suspicions and increase its watchfulness. Many a nasty bite was the reward of those who tried conclusions with this watchful guardian. This continued for a very long time, till, at last, a thief, smarting from a sense of failure and defeat at the hands of a mere monkey, and considering it derogatory to his thiefhood to be so outdone, hit upon an ingenious method of procedure. As is well known, yawning is contagious. Many a trick is being played by mischievous people on their friends by pretending to yawn and causing those sensitive to this influence to do likewise. Watching an opportunity when the jeweller was absent and the monkey alone in the shop, this ingenious thief proceeded to the shop and halted on the doorstep. This was a sign for the monkey to keep a sharp look-out and put the man under surveillance. The thief opened proceedings by first staring the monkey full in the face for a short time and then drawing a deep breath, gave a hearty yawn. He kept on doing so for sometime until the monkey getting infected began to yawn too. The man kept on the performance until the poor monkey attacked by this novel method fell a victim to nature and began to doze off. The thief, always on the alert and watching for an opportunity, as soon as he saw the monkey close his eyes and nod his head, snatched a handful of the costliest gems he could lay hands on and bolted. The jeweller on returning to his shop at once felt his loss, but finding the monkey as usual on the guard could not account how the theft has been committed

The *Weekly Budget* of the 3rd September last, contained an article on Rosh Hashanah and other Festivals. There are some illustrations, one of which depicts the strange spectacle of a minster on his knees before the ark.

THE LATE MR. LEO LESSNER.

THE LATE MR. LEO LESSNER.

In our last issue we have chronicled the death of Mr Leo Lessner, at Nagasaki. We have since received from Mr B. Teller of Nagasaki an account of the funeral and also a few remarks as to the life of the deceased:—

Mr. Leo Lessner was born in Radautz, Bukowina, Austria in 1816 so that he was 88 years old at the time of his death. When quite young he left his native land and went to Turkey where he married and lived for many years. At the age of 68 he came out to the Far East at the request of his eldest daughter and his son-in-law Mr Donnenberg, since when he has always been staying at Nagasaki with his only son Mr. S. D. Lessner.

With gentlest touch, the merciful hand of Death summoned away the spirit of this our so widely-beloved and deeply respected brother, Leo Lessner. A gentleman of the old school, he knew how to combine with modern ideas and standpoints, the olden fervor and the traditional reverence which made Jewish homes such happy ones. In private life he was modest and unassuming, a true friend and a sympathetic counsellor; his wide experience, in various travels to different parts of the world, earned him likewise the esteem of Jew and Gentile; his life was marked by strict integrity and wholesouled consideration.

Of learned stock himself, he revered Jewish learning and fervently believed in the piety that is based upon knowledge and education. A noble father devoted to and honoured by his children; there are indeed sore hearts that will miss him. It may be doubted whether the sudden demise of any other member of the Jewish local community would have spread such consternation and sincere sorrow among so many, as the swift tidings of yesterday afternoon that our Honorary Member and Gabbai had expired.

For close on 20 years the Gabbai had been indentified with every deserving charity and attention to the Synagogue "Beth Israel." For close on to 20 years his shrewd insight, ability and cheerful co-operation had been at the service of any enterprise that had in view the betterment of the conditions of the Jews.

Ready to act, ready to advise, his influence amounted to more in this community—which realised how thoroughly conversant he was with all its circumstances—than that of mere money given without discrimination, or the noisy orator who talk in lieu of deeds.

He was devoted to his religion, a constant attendant at the Synagogue, and was a typical Jew, combining culture with faith and sincerity with devotion.

To his bereaved family and friends, I can offer on behalf of the Jewish community only the slight consolation, that those who have lived amid the scene of his benevolent activities are appreciative of the noble and self sacrificing efforts put forth by the lamented deceased during his active life; that we recognized in him a true friend, and we shall at all times remember with gratefulness the splendid work he did.

Before removing the corpse from the house of mourning to the burial ground, the following prayer was recited by Mr. Serper in Hebrew.

"Almighty God; Lord of all flesh and all spirits, Creator of the universe, Sustainer of all with wisdom and grace: Thou triest man's heart and nothing is hidden from Thine all seeing eye; Thou art our tower of strength by day and by night; and our lives are in Thy hand. Through Thy mercy we prosper; through Thy will we die. Thou commandest and we return Thee our soul which Thou hast given us. Who is like unto Thee, Preserver of all creatures? Who, like Thee, supports the fallen, and frees the enthralled? Whenever our spirits are wrapt in gloom; whenever a day of wrath and visitation cometh, we raise our tearful eyes in prayer to Thee, and crave Thy love and mercy. When cruel death makes his appearance in our abodes and snatches away one of those whose heart is bound up with ours, and thus spreads darkness and desolation in the midst of our families, O, heavenly Father, we lift up our afflicted hearts to Thee, invoking Thy paternal help and Thy consolation; for Thou alone canst console us.

"Thus merciful God, even now, in this house of mourning we humbly beseech Thee: grant Thy consoling and sanctifying spirit to these mourners; grant that they may be able to bear their trial with spiritual fortitude and trust in Thee. May they fully comprehend that Thou art a "Righteous Judge." And may it be Thy sacred will to accept the soul of the dear departed Leo Lessner, into the abode of everlasting bliss, among the souls of the pious and righteous, the dwellers of heaven, the inheritors of enternity. Amen."

The funeral procession left at 4 p. m. the residence of Mr. S. D. Lessner for the Synagogue Beth Israel, where special prayers were recited by Mr. M. Fuxman and Mr. Serper respectively, thence the corpse was carried to the grave followed by the mourners and joined by the procession.

The funeral procession was conducted with propriety and order—thanks to the energetic labour of Mr. S. Cohn. It was preceded by numerous rickshas filled with beautiful wreaths received from the many friends of the deceased. One of a very big size, bearing the following words: H. M. N. J. B. A., i.e. Hon Member, Nagasaki Jewish Benevolent Association, carried by two men, was sent by the members of the said Association as a token of deep sympathy to their bereaved President and family.

The Situation in Russia

The St. Petersburg correspondent of the *Kölnische Zeitung* wrote on August 18th:—

On the 12th of August the Ministers and Governors of districts held a conference under the presidency of M. Witte. We learn from a trustworthy source that the subject discussed was the rescinding of a considerable number of erroneous interpretations of the laws affecting the Jews by district and police authorities, which by the decision of the Senate or Council of State had received the force of law. The findings of the Conference on nine points were laid before the Tsar for approval by M. Witte. We understand they have met with the approbation of the Tsar, and will probably be published in five or six weeks' time. The contents of the new decree refer primarily to those Israelites who have hitherto been in a "privileged" position. Thus the wives and children of students, merchants of the First Guild, and artisans receive the specific right to remain in their places of residence during the absence of the head of the family. The so-called "privileged" Jews may also dwell in villages and receive explicitly the right to rent residences, shops and workshops. Hitherto the right of leasing dwellings, etc., has been contested, as the law only

laid down that the Jews had the right to dwell in villages but did not expressly say that they had the right of renting houses. Moreover, a slight mitigation of the law is made in the case of the keeping of Jewish servants by Jews. The freedom of travel for Jewish merchants of the First and Second Guilds is extended. Hitherto such persons could not visit more than twice a place where they had not the right of residence. According to the new measure they may make repeated journeys outside the Pale, though the total number of days spent outside the Pale in one year may not exceed 180. In well-informed circles, acquainted with the text of the decisions submitted to the Emperor, the greatest scepticism prevails in regard to the effect of the so-called alleviations. It is asserted that the law contains a great many inaccuracies which give the fullest scope to the caprice of the provincial authorities. We cannot immediately judge whether this view is justified. But in any case the class which most suffers under the exceptional legislation—the lower working-class population—does not participate to the slightest extent in the benefits of the new ministerial decree.

The *Daily Telegraph* correspondent in St. Petersburg statef:—

Reports circulating in England that penal legislation against the Jews is about to be abolished or modified have no foundation in fact. Until a new Minister of the Interior has been appointed, and his policy mapped out, no such important changes can be looked for.

THE GENIUS OF THE JEW.

One cannot read the history of the Jew without being impressed with the fact that he has been the victim of the most cruel oppresion; yet to-day he alone exists of those mighty nations of antiquity that strove to drive him from the face of the earth. Naturally the question arises in the mind of the thoughtful student, how is it possible that the Jew was enabled to survive his enemies who were far superior to him in numbers. The answer to this question is in part that the Jew is endowed not only with talent, but also with genius, which enabled the leader to make such laws that have proved a blessing, not only to themselves but to mankind in general.

It was the superior genius of Abraham that imbued him with the conception of the oneness and spirituality of God, though he was surrounded by worshippers of idols. It was this genius that enabled Moses to give unto mankind that supreme moral code, the Ten Commandments. It was that genius which enabled the prophets in Israel to give unto the world that Book of Books, the Bible, which has never been surpassed. Had it not been for the superior genius of the Israelites who achieved such great success in all their undertakings they would not have caused the enmity of the Egyptians who ultimately made them slaves. It was this genius that made it possible for a nomadic pastoral race to transform Palestine into a veritable flower garden to make the fig tree and olive tree grow where it had never grown before. It was this same genius that enabled the smallest among people to resist time and time again the attack of the mightiest nations of the earth. It is this same genius that enabled the Jew to win success in the field of barter and trade when necessity compelled him to abandon agriculture.

It is wonderful how thousands of our coreligionists, specially those coming to the country from foreign lands have advanced from that of pawnbroking to the banking house, and from that of the pedlar to the helm of commerce. It would be most astonishing, would it be possible to compute the amount of capital invested by Jews, not only in the United States, but throughout the world, when we consider how small their numbers are in comparison with other people, and it is a remarkable fact that as a usual thing they are the most successful business men in any community. Our enemies attribute this success to cunningness and fraudulent methods of dealing, when in reality it is their inherent talent and genius.

The true Jew recognizes the truth of the wise old philosopher's saying, which states that the ladder of success has six steps, faith, industry, perseverance, temperance, honesty and independence. While the material wealth and power of a race and nation count for much, they are not the highest qualities to be sought for, for they do not make men better or nobler, but are apt to make them grasping, selfish, avaricious and despotic. Races and nations, as well as individuals, are to be judged by their moral and intellectual worth. It is what they do for others rather than what they do for themselves that make them beneficial to the world.

Whenever the Jew is given the opportunity he takes a high rank in all the professions, and there is not a university either in this country or in Europe where Jews are permitted to enter that he does not stand the highest in his class. In most of the institutions of learning in the United States we find Jewish teachers, many of whom are children of parents who came to this country penniless, but who were willing to make any sacrifice so that their children could receive an education, yet they could not always do this had they not been aided by their more prosperous co-religionists. Be it said to the credit of the Jews, that his philanthropic institutions number among some of the prominent in the land. Statistics show that the Jews spend annually $1,300,000 in strictly Jewish charities, and half again as much in general charities, thus making a grand total of $2,000,000. The Jew is always willing to help his unfortunate brethren, and it cannot be gainsaid but that the Jewish immigrants as a rule are the most desirable of all immigrants.—*Jewish Times and Observer.*

A letter from the seat of war.

The *Severo-Zapadnykray* prints the following letter written to his mother, residing at Odessa, by Gunner Abraham Lyeff, of the 3rd Battery of one of the artillery brigades at the theatre of war. The letter is dated the 30th April (13th May) from Liaoyang:—

My Dearly Beloved Mother! I solemnly beg to inform you of my safety after the famous battle of 12th April, between Tvrenchen and Tiandsi, near the river Yalu. The battle lasted three days—16th, 17th, and 18th April. It was a most severe battle, and an immense number of lives were lost. Our battery was destroyed on the third day, the commander of the battery and two senior officers being killed, together with many soldiers and horses. There was a heap of wounded. The survivors had to abandon the position, leaving eight guns in the hands of the enemy. . . . About 20,000 Russians took part in the battle; the enemy had four times as many soldiers; but notwithstanding their superior numbers they lost a good third of their soldiers. Being left without guns our battery retreated on Liaoyang. Had we abandoned our guns without a fight, we should not have been given others, since guns to the artillery are just like what the colours are to the regiment. But as our guns have, so to speak, been given up with honour, the Commander-in-chief, General Kuropatkin, is honouring us with new guns, and the battery will be formed anew. In another couple of weeks we shall receive everything, and then—to battle again! We were very much upset, thinking that we should not be furnished with new guns. Well then, dear mother, it has pleased our Heavenly Father to preserve me unscathed under the hail of bullets and shells which fell unceasingly on our heads. Understand the nature of the fight and our position when we were surrounded with high hills, which, like ants, are covered with Japs all round pouring on us bullets like peas, and we beneath them like a kettle! . . . It was only then that I fully understood the meaning of Pushkin's words: "And hell and death on all sides." On the 18th April I unwillingly remembered the words of another great poet, Lermontoff: "Well, it was a day; through the flying smoke there were mingled in one mass horses, men, and the volleys of thousands of arms united in one great din." Just such a day was the 18th April. Here and there were lying dead bodies of men mingled with the carcases of horses. Under my very eyes Khijinsky of Odessa was killed: he who arrived here with me from Zambroff. By the way, let me tell you that from Zambroff there are two batteries, in one of which I was serving. So far, dear mother, we live peacefully in Liaoyang. I entreat you ever so many times not to worry about me. I feel that thy tender motherly love to me, thy tearful blessings, thy ardent prayers, and hot tears are guarding me against all dangers, and I sincerely hope to be saved also in the future, Amen! But, my dear mother, cry less, and spare your eyes, which are already tired of crying; you will want them in your old age to see the prosperity and happiness of myself and your other children. Meanwhile, let us be reconciled to the present, and let me kiss, at a distance, you, my brothers, and sister, and all the other members of our family. The twenty roubles which were sent to me in January must have been returned to you, as I cannot explain the reason."

EDITORIAL NOTES.

OUR Calcutta contemporary *The Voice of Sinai* bewails—and rightly so—the lack of decorum in the Synagogues. In its issue of the 16th September last it attributes it to the "ignorance of the language of the prayer". Our contemporary wisely thinks that if "such a state of affairs is allowed to proceed unchecked it will meet with disastrous results". By all means let us look into these things and try and suggest a reform in this direction. What is the cause of this lethargic indifference? How was it that our ancestors never had occasion to complain of such misdemeanours in the Synagogues? What is the secret of it? It is because imparting knowledge in the Hebrew literature to the young ones in days gone by were attended to in all earnestness and sincerity. The first and foremost duty of parents and guardians alike towards children in their charge was to inculcate a deep reverence for our holy faith thus making them staunch and loyal to the faith they were brought up in. Unless we follow in the footsteps of our ancestors any attempt onour part—to effect reforms superficially—would be worse than useless and perhaps mischievous.

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We are very pleased to observe that the recent appeal issued by the Zionist leaders in Europe, on behalf of the widow and children of Dr Herzl, is being responded to all over the world, in a liberal spirit. This is as we anticipated. We of course do not think that by subscribing a sum of money we are repaying the debt which we owe to the memory of that modern leader in Israel—Dr Herzl, who sacrificed his life and earthly career for the honour and salvation of his race. The fund which is now being raised and to which all coreligionists are invited to contribute, should indeed appeal to the conscience of every Jew, be he Zionist or otherwise inasmuch as the services of Dr Herzl were given freely to the interests of theJewish people.

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The *New Era*, of September, that excellent and up-to-date Jewish monthly Magazine, of New York, has reached us rather late this month. It is as usual beautifully illustrated and contains contributions of great interest to Jewish as well non- Jewish readers. The concluding chapters of "The Sacrifice of Udschla" by Dr Max Nordau are amongst its contents. Among other interesting articles are "The old Testament revivified"; The Rabbinical Seminary of Budapest"; "The Festival Sea son" The latter contribution which is rather sarcastic, is from the pen of Dr Isidor Singer. An anthology from Rabbinical Literature, which is always contributed by the Rev. Dr Max Schlisenger, is eminently useful and calculated to convey an idea to those who are inefficient in the Hebrew literature and Jewish history. The following interesting narrative which we extract, will, we think be read with more than passing interest by our readers:—

Prof. Dr. H. Vambery Writes on the Relations Between Dr Herzl and the Sultan Abdul Hamid.

In the August issue of the *Ost und West*, of Berlin, which is exclusively devoted to Dr Herzl, Prof. Vambery tells an interesting story in the manner by which the late Dr. Herzl was received by the Sultan.

Prof. Vambéry says that he has often been asked what had led him to introduce Dr. Herzl to the Sultan and whether specifically Jewish or purely humanitarian motives were the reasons. As a matter of fact, he regards Judaism, like every other religion, from a purely humanitarian standpoint and is as ready to stand up for the oppressed adherents of that faith as he would for Moslems, Buddhists and Christians subjected to persecution. Unfortunately it is the fate of the Jews in Europe and Asia which most awaken sympathy. When on his travels and during his long stay in the lands of the Islamic world he had found that, on the whole, Jews were, indeed, frequently scoffed at and ill-treated, but they were not persecuted systematically and tortured in such a manner as is the case in the so-called civilised Christian Occident. On returning to Europe after a lengthy absence, nothing had so aroused his disgust and indignation as the anti-Semitism which flourished in certain countries and the ridiculously idiotic explanations with which its existence was justified. The heathenish-barbarous Asiatics have not yet come as far as that.

Since he made no secret of his views and feelings on the subject and had also expressed himself to that effect in writing, Dr. Herzl came to him and inquired regarding the condition of the various Jewish branches in the Orient. Later, when Prof. Vambéry's friendly relations with the Turks and his intercourse with Sultan Abdul Hamid became known to Dr. Herzl, he asked him to inquire as to the views of the Sultan in regard to the Jews and to endeavour to obtain an idea whether he would be inclined to receive a representative of Zionism. As to the first, Prof. Vambéry had plenty of opportunity in his long and intimate intercourse with the ruler of the Ottoman Empire to be convinced of his appreciation of the Jews. Since Sultan Suleiman had freed the Spanish Jews from the claws of the Inquisition, sympathy for that people became traditional with the Ottoman dynasty, and Abdul Hamid has often told him that his Jewish subjects were distinguished by rare loyalty and devotion and that it was always a pleasure to confer a high office on one Jew or another.

Prof. Vambéry had never any doubt as to the philosimitic views of the Sultan, but whether and how far he could and would meet the aims of Zionism, was a question which had to be carefully dealt with. Above all, he very much desired that Dr. Herzl should be received publicly, which no doubt occasioned a long and severe struggle. The Sultan, declares Prof. Vambéry, is far from being the bloodthirsty tyrant he is decreed; on the contrary, he is a charming man and, could he follow the dictates of his heart, the *chronique scandaleuse* of Pera would have little enough to record. But it is not so easy to overcome his Court and the diplomacy allied with it. In spite of Prof. Vambéry's care to introduce Dr. Herzl as Editor of the *Neue Freie Presse*, and not as leader of the Zionists, a certain Embassy had whispered into the ear of Tahsin Pasha, first Secretary of the Sultan, pointing out the great danger which might be entailed by the Sultan considering the Jewish scheme hid under a religious covering. The aims of the Zionists were painted in the most terrible colours and the affair was to be discredited by making Baron Hirsch, who is not popular in Turkey, the real manager of the scheme.

Fortunately all such intrigues were dispelled by the sound common sense of the Sultan. It was decided to receive Dr. Herzl, but under the condition that Prof. Vambéry should leave at once, so that his presence during the reception of the Zionist leader should not give rise to certain possible rumours. Prof. Vambéry returned to Budapest and four days later Dr. Herzl was the Sultan's guest in Constantinople. On this reception there followed a second. The Sultan took a liking to Dr. Herzl; his tact and demeanour made an impression on his Majesty, and he gave him the Medjidie Order and a valuable pin. To judge by the external forms of intercourse, one might, indeed, have thought that the Zionist leader was near his aim and had won over to his plan the legal lord and owner of Palestine.

In reality this was far from being the case. Long before his first attempts, Prof. Vambéry had pointed out to Dr. Herzl the great difficulty of his object, particularly that the creation of a Jewish State in Palestine and the colonisation of this Turkish province by the Jews were under present conditions an absolute impossibility. First, no sum of money, however large, would induce the Sultan to hand over Palestine, because the province, inhabited by Arabs and Christians, could not be given away, and regarding Jerusalem, it is to the Mohammedans themselves above all a sacred place, as is evident by the name, Kuds-i-Sherif, the noble Sanctuary, containing the highly revered Mosque Mesdshidi-Aska.

Then the occidental Powers would hardly agree that the Holy City of Christendom should pass into the hands of the Jews, and, after all the Sultan himself would feel unwilling to establish an *imperium in imperio*, for the new Zion, although under his own protection and suzerainty, was to have self-government. Further, Jews belonging to various nations, and impregnated with the patriotic feelings of these countries, who were accustomed to the European climate and were thoroughly bound up with occidental life, would hardly care to leave for Palestine and settle in the neighbourhood of lawless Bedouins and fanatical Christians. Many other considerations were brought forward, but without avail.

Dr. Herzl, continues Prof. Vambéry, brought to his mission great nobility of thought and genuine enthusiasm, and nothing could at first destroy his beautiful dream. Subsequently he gave in somewhat and involuntarily showed himself satisfied when the Sultan proposed to establish a few Jewish colonies in Mesopotamia, near the imperial domains. How far things had succeeded in that direction is not known to Prof. Vambéry, as he kept away from the later course of the negotiations. He only assisted the aims of Dr. Herzl in so far as they concerned the creation of a refuge for poor homeless Jews in Turkish territory in Asia. This object appears to Prof. Vambéry the only one in which the efforts of Zionism can be considered practicable and realisable. In Argentina and Uganada Jewish colonists might find better regulated conditions under the protection of Occidental Governments, but these territories do not possess the nimbus of historic tradition and they will never exercise that power of attraction inherent in the lands of Syria and Mesopotamia in the vicinity of Palestine.

At present, when Turkey finds itself in a stage of political and social evolution, and Circassians, Tartars and other Muhadshir (Mohammedan refugees) do not favour a settlement in the Asiatic part of Turkey, there is certainly a difficult task before the colonists, but with time matters would and must become better. The Jewish colonies, showing the industry and perseverance of the race would become model ones and could render important services to the stability of the Ottoman Empire. In this sense Zionism is also regarded by competent Turkish statesmen, as Prof. Vambéry had frequent occasion to observe. The Sultan and his Government hope to obtain in the Jewish citizens good Ottoman patriots, and will therefore assist them in every way.

R. Simon, of Mayence, called the great, had a little son whose name was Elhanan. One Sabbath morning, when he and his wife were in the synagogue and the little boy was left alone with the nurse, the Christian woman who was hired to attend to the fire in the stove, came in and, when her work was done, playfully took the little boy by the hand and went with him into the street. The nurse had no suspicion, for she knew the woman to be very fond of the boy and expected her soon to return with him.

When R. Simon and his wife came home from the synagogue they found the doors of their house wide open and nobody in. After a while the nurse came rushing in wailing and lamenting: "Master, master, your son has been stolen!" When she told what had happened, R. Simon and his wife went out in search of their child, but all their exertions, their prayers and supplications were in vain. The chore-woman had taken the boy straightway to a church and had him baptized, after which he was securely held in a convent, where he was brought up and educated for the clergy. The boy manifested extraordinary capacities and was soon sent to Rome to complete his theological studies. There he rapidly rose from one position to another until he became cardinal. When the Pope died, he was the unanimous choice of the conclave and ascended the Papal throne.

When he had reached the height of his ambition, memoiers of his childhood came back to him. He knew that he was the child of a Jew, who was one of the most prominent men in the city of Mayence. Hitherto zeal for his studies and the honor and glory they brought to him had made him forget his father's house and his ancestral faith. All at once an irresistible longing to look upon his father's face once more took possession of him. He resolved to make his father come to him in Rome, and therefore wrote to the bishop of Mayence commanding him to curtail the Jews in their religious liberty. He expected that Jews of Mayence would immediately send a delegation of their most prominent men to the Pope and petition for a revocation of the Papal decree, and among them there would surely be his father. He was not disappointed. R. Simon and two other rabbis were sent to Rome. When they arrived there, the Jews of Rome were greatly astonished that such a decree should have been issued by the Pope, for, as they said, there was never a Pope so favorably inclined toward the Jews as he; he had Jews for his counsellors and advisers and often engaged them in a game of chess, of which he was passionately fond. They forthwith appealed to the cardinal secretary, but were told that he had no authority in the matter, since the letter had been dispatched by the Holy Father himself. He advised them to send him a petition, which he promised to hand to the Pope. When the Pope read the petition and learned who the delegates were, an audience was at once granted to them; but when the delegation came, the Pope directed that only their leader be admitted to him. R. Simon was led into the private chamber of the Pope and found him playing chess with one of the cardinals. He prostrated himself before the Pope, who was greatly agitated (for he recognized his father, though his father did not recognize him), but was kindly told to rise and be seated until the game should be finished. Then the Pope turned to R. Simon and asked his mission. R. Simon explained the calamity which the Papal decree had brought upon his brethren and was again about to prostrate himself and implore his mercy; but the Pope prevented him saying: "Be of good cheer; I shall carefully consider your petition, though very serious accusations against you have come from Mayence, which provoked the decree." This gave the Pope occasion to enter into a lengthy conversation and religious dispute, wherein he displayed such deep learning and research that R. Simon could not restrain his admiration. Finally the Pope said: "I see, my friend, that you are a great and learned man, and your brethren did well to place their cause in your hands. I am very fond of playing chess, and many a time I play it with some of your people. Stay here for a few days; I wish to play a game of chess with you. As for your petition, ear not, it shall be looked after."

Now, R. Simon was a great expert in playing chess; yet he found himself beaten by a peculiar move of the Pope, which he had once taught the boy who had been stolen from him. R. Simon looked up in astonishment and the Pope fell on his neck weeping and crying: "My dear father, do you not know me?" "How should I know your Holiness?" stammered R. Simon "Was not a little son once stolen from you?" "Yes." "Well, I am your son, stolen from you by that chore-woman on that certain Sabbath day. Ever since my soul has longed to look on your dear face again. I have loathed my new faith and wished to return to the God of my fathers. For this purpose I sent the decree to Mayence because I knew that they would send you to me to ask me to revoke it. I do revoke it. Here, take with you this document, which will bring the desired relief; but, my dear father, tell me, is there any hope for me? Can I find forgiveness and atonement before God?" "Let your heart discard such doubt, my darling son" said R. Simon' "Your sin was forced on you; when you were stolen from your father and your faith, you were but an irresponsible child."

R. Simon returned and delivered the Pope's document to the bishop, which caused great rejoicing among the Jews of Mayence. The Pope wrote a dissertation, wherein he refuted the doctrines of his new faith, and deposited it in the Papal archives for the perusal of his successors, and then clandestinely left Rome and returned to his father's house and faith. In Rome no one ever knew what had become of him.

Jellinek, Beth-ha-Midrash, V. p. 148)

According to the *Wiener Allegemeine Zeitung*, Genera Stössel, the defender of Port Arthur, is of Jewish birth. He is said to be a native of Brünn, Austria, and belongs to a family still resident there and at Nikolsburg. He left his native country in his youth and embraced the Orthodox Russian faith. A cloth manufacturer at Brünn, named Stössel, believes that the now famous General is identical with the young man who went to Russia, and from whom the family have heard nothing since his departure.

The Hebrew paper *Hatzofè* is informed that in the list of heroes of the Turentshensk battle, who were decorated with the Cross of St. George, appear the names of three Jewish soldiers, Samuel Rivin and Hershel Shetok, of the 11th East Siberian Regiment, and Mordokai Eshin, of the 12th East Siberian Regiment. The famous correspondent, Mr. W. I. Ramirovich-Dantchenko, wires to the *Russkoe Slovo* that in the battles of the Wafangau, on the 1st and 2nd June, there were Jewish soldiers who distinguished themselves with exemplary bravery.

The annual balance sheet of the Zionist Actions Committee shows that *Die Welt*, the weekly journal so ably conducted by the late Dr. Theodore Herzl, was published at a loss of 7,149.09 kronen last year.

The engagement is announced of Mr. Jacob de Haas, Secretary Federation of American Zionists, to Miss. Lillian Eisenberg.

REFORMERS WANT PUBLICITY.

BUT THEY WILL NOT HAVE IT.

Says *The American Hebrew*:—The editor of the Chicago *Israelite* complains that the daily press, in noting the Jewish holidays, describe only the services of the Orthodox Jews. "The Reform Jew seems to have very little standing with the daily publications." The complaint of our esteemed contemporary is of a kind with that of some of our readers that THE AMERICAN HEBREW devotes so much attention to downtown Jewry as to give the non-Jewish reader the impression that there are no other Jews in town. The fact must be admitted by the least thoughtful among us that the great bulk of the Jewish population is Russian, that among them are life and action, while with those who are born here, or are the second or third generation, there is little to differentiate them from the other peoples about. There is little really distinctive about them, especially in the worship of the Reform Jews, who have cast aside most of the old ceremonials. What opportunity, for instance, for the daily paper to describe the blowing of the Shofar, when the brass or silver cornet is used instead of the ram's horn? What chance to connect the celebration of Succoth in a Reform temple with the dwelling in the open at harvest-time in olden days, when the temple confines itself to a display of flowers and fruit upon the altar, instead of building a temporary booth, which is picturesque and characteristic of the holiday? Reform should not complain if its leveling down of our customs and ceremonies rob the service of interest for the Gentile, as it does for the Jew. Complaint should be directed, not against the press, but rather against the colorless imitation of religion which often takes the name of Judaism in vain.

A meeting of the literary circle of the Shanghai Zionist Association will be held on Tuesday the 8th instant at No. 9 Seward Road at 8.30 P. M., when Mr. N. E. B. Ezra will read a paper on "Education and Religion." As this is the first of a series of lectures to be delivered, we hope that there will be a good attendance.

o o o

We are asked to state that the subscription list in aid of the children of Dr Herzl will be very shortly closed. Those who have an inclination to contribute to the Fund are requested to do so as soon as possible,

NOTICE.

TO CONTRIBUTORS—The Editor will be glad to consider MSS. suitable for "ISRAEL'S MESSENGER." All MSS. must be written on one side of the paper only, and the Editor will not hold himself responsible for the return of any MSS., unless accompanied by a stamped addressed envelope.

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The Manager of *The Israel's Messenger* will be pleased to hear from the subscribers in case of irregularity or non-delivery of the paper and he will take prompt measures to ensure safe delivery of same.

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H. M. BEVIS,
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12. m 5th October, 1904.

Vol. I. No. 16

Kislev 10th 5665
Shanghai, November 18, 1904

Israel's Messenger.

מה נאוו על ההרים רגלי מבשר משמיע
שלום מבשר טוב משמיע ישועה אומר לציון
מלך אלהיך: ישעיה נ ב" ז".

HOW beautiful are upon the mountains the feet of the MESSENGER of good tidings, that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto ZION, Thy God reigneth:—Isaiah 52-7.

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THE CHILD SAMUEL

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Hushed was the evening hymn,
The temple courts were dark;
The lamp was burning dim
Before the sacred Ark,
When suddenly a voice divine
Rang through the silence of the shrine.

The old man meek and mild,
The priest of Israel slept;
His watch the temple child,
The little Levite kept;
And what from Eli's sense was sealed,
The Lord to Hannah's son revealed.

O give me Samuel's ear,
The open ear, O Lord,
Alive and quick to hear
Each whisper of Thy word;
Like him to answer at Thy call,
And so obey Thee first of all.

O give me Samuel's heart,
A lowly heart that waits,
Where in Thy house Thou art,
Or watches at Thy gates;
By day and night, a heart that still
Moves at the breathing of Thy will.

O give me Samuel's mind,
A sweet, unmurmuring faith,
Obedient and resigned
To Thee in life and death;
That I may read with child—like eyes,
Truths that are hidden from the wise.

J. D. BORTHWICK.

A Father's Rights.

There is one class in the community—one patient, hard working, and uncomplaining class—who never strike for their rights, concerning whom little is said, and who yet demand our sympathy and our concern. We refer to fathers. Mothers are adored in art, exploited in literature, heralded in song, and embalmed in memory. If a boy goes safely through mumps, measles and malaria, his mother is commended for her care of his physical life. If he does well at school, the teachers are sure that he has a sympathetic and judicious mother, who spurs him on and keeps him to the mark. If he becomes a great man—grea anywhere in politics, statesmanship, war, or engineering, no matter what—we are told that his mother was an eminent woman, and that he derived his intellectual acumen and his moral balance from here. Monuments are erected to the mothers of great men; but who ever in his wildest dreams imagined the building, by subscription or otherwise of a monument to the father of a general, a poet or a musician?

The father is as a rule, in the background when the biography is written, and this is in keeping with the very modest share he has in the home which he pays for and provides with comforts and luxuries. He may be permitted to carve the roast at the dinner table but what does he know of the merry mormality of the daily luncheon?

The bills are probably his to defray, but of the charming excitement of shopping, the manifold delights of looking over the rich stuffs in the shop, and the gleaming silver and translucent china in big warehouses, what does he know? He does not even, as a rule, buy the birthday and New Year gifts which are bestowed in his name. His very giftmaking is, so to speak, by proxy, mamma and the girls chosing for him whatever presents he makes. His part in all the pomp that fills the circuit of the summer hills is usually just to pay the bills, for money-making and money earning are his part of the contract, while his wife does the spending.

Dr. Lasker, the champion chess player of the world who has played many parts lately—mathematical tutor at Owens College, Manchester, and professor in America—is about to figure in a new role, that of Editor. He intends shortly to bring out a paper devoted entirely to the interests of chess, which will be the only periodical of its kind. Dr. Lasker will have on his staff most of the leading chess players. The journal will also be produced in England. Nothing has been heard for some time about the formerly much-discussed match between Lasker and Marshall.

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ISRAEL AS A WORLD POWER.

Just as it has loong been the fashion of anti-Semites to deride and belittle the moral and religious influence of Judaism, so has it of late years become the fashion of a certain school of writers not unfriendly to the Jewish people to exaggerate their importance in the political affairs of the great nations. It is assumed that the great Jewish financial houses in Europe and the prominent Jewish journalists can accomplish the most far-reaching results by the exertion of the influence and power which their positions confer on them. It is taken for granted that there is a species of free-masonry amongst Jews which promotes a degree of solidarity unknown amongst any other people, and this solidarity is erroneously supposed to be directed according to a definite system for a definitely Jewish purpose. Thus one of the best-informed of English writers on European politics, who writes under the pen name of "Calchas," has recently expressed himself thus in speaking of the relations of Germany and Russia as affecting English interests:

> "The high finance of London to an extent that would be amazing to the average Englishman if fully known is very particularly connected with our great competitor (Germany). The danger that with the best intentions it may be induced to play the part of a golden horse in Troy is not illusory. There is in this direction an intense hatred of Russia, which Russia for her part, by one the fundamental mistakes of her policy, has done everything to deserve. Israel—let us write the words with seriousness and admiration—Israel must always be reckoned with as one of the Great Powers. Wealth, brains and the most complete of all intelligence services are no bad substitutes for armies and fleets. But the anti-Russian sentiment in the sphere of high finance works strongly with a pro-German sentiment. Both these feelings make it difficult for those who are affected by them to follow unflinchingly the purely British point of view in foreign policy."

Israel is one of the Great Powers! Where indeed are the evidences? Wealth and brains are not the peculiar possession of her sons, and even when these qualities are enlisted to right the wrongs of her oppressed multitudes, what have they been able to accomplish? For more than twenty years Russia has outraged every principle of humanity in dealing with her Jewish inhabitants, and all the wealth and brains of the Jews of Western Europe and America have not been able to stay her hand for a single moment. Roumania, pledged to accord freedom to her Jewish population through the efforts of a descendant of Israel, still defies the terms of the Treaty of Berlin, with not a single signatory to the treaty to call her to account. And so it is wherever the humiliating tale of outrage and bigotry is told. No, Israel is not one of the Great Powers—for wealth, brains and an intelligence service, however complete, can do nothing for a people without a land of their own. The only way such a people can become a world power is through the influence of their religion, and then only if they are united in its observance, faithful to its precepts. We are, alas, from all appearances, far from that unity; and even wealth, brains and the most complete intelligence service are but poor substitutes for it. The moral is obvious. Division in Israel means ultimate disintegration and the loss of the strength and influence that rightly belong to the most ancient of peoples.—*Jewish Exponent.*

SHANGHAI JEWISH SCHOOL FUND.

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Further donations and or subscriptions will be thankfully received and acknowledged by any member of the Committee or the Editor of this paper.

Theories on Tibet and the Lost Tribes.

The following note appeared in the *Anglo-Germanic Advertiser* for November, 1833:—

Jews in Thibet.—The Lost Ten Tribes of the Jews have been found in Li Bucharia, some of them attending the last Leipsic fair as shawl manufacturers. They speak in Thibet the Hebrew language, are Idolaters, but believe in the Messiah, and their restoration to Jerusalem; they are supposed to consist of ten millions, keep the Kipour, and do not like white Jews, and call out like the other tribes, "Hear, O, God of Israel, there is but one God"; are circumcised, and have a reader and elders.

Of course the hypothesis that the captive Israelites wandered in the direction of Central Asia was by no means new. In fact the earliest of the Lost Tribes theories, both Jewish and Gentile, with hardly an exception, pointed to their migration in that direction.

The Rev. Dr. M. Edrehi, in his whimsical and rambling narrative entitled "An Historical Account of the Ten Tribes settled beyond the River Sambatyon in the East; with many other curious matters relating to the state of the Israelites in various parts of the world, etc., etc., etc.," published, with various embellishments, in 1836, makes reference to this Tibetan theory.

A new theory regarding the origin of the Tibetans wars published a few months ago in an American paper by Mr. J. D. Eisenstein, and noticed in these columns in April last. In connection with Lhassa, which his investigations led him to identify with Luz—the Luz of Judges, ch. 1—Mr. Eisenstein quotes the Talmud to the following effect; "It is the same Luz where Sennacherib ascended, but could not disturb it nor could Nebuchadnezzar destroy it. It is the same Luz where the Angel of Death never predominated. 'What did they do with the aged?' They took them outside of the city walls, where they died." The city was, therefore, distinguished for its impregnability and for the longevity, or, rather, immortality, of its inhabitants. The former qualification is undoubtedly descriptive of the city of the Dalai Lama. "Where the Angel of Death never predominated," it is suggested, is merely an oriental description of an exceedingly salubrious neighbourhood. Although the ordinary course of nature is arrested no more in Lhassa than in any other locality, it appears that the situation in which the city is built renders it extremely healthful.

One of the innumerable legends that have clustered around Solomon emphasises the remarkable salubrity of Luz. "Solomon had two Ethiopian secretaries named Elihoreph and Ahiah. One day the king noticed the Angel of Death in a sorrowful mood, and on being asked the reason the angel reluctantly admitted his mission to kill the Ethiopians. Whereupon Solomon summoned his genii quickly to transfer them to Luz, where the angel had no jurisdiction. But, on reaching the province and before the threshold of the gate of Luz, the Ethiopians expired. Next day the king met the Angel of Death, who, with a smile on his face and with grim humour, said 'That was the exact spot where my orders were to execute them. Thanks for thy assistance.'"

The explanation of the legend is that Solomon sent his secretaries to Luz on the extremity of his dominions, which traditionally included India, to be cured, but disease had taken such a hold of them that they died before being able to enter the health resort. A. M. H.—in *The Jewish Chronicle.*

WHO IS HAPPY?

By Ezekiel Leavitt.

Translated from the Russian

By Israel Radovsky.

Eight o'clock in the evening. The sun, that burned so fiercely the whole day long, kissed the sea, which resembled a large translucent mirror, and began to expire, shrink and grow dim.

The deep azure sky which retained a drowsy appearance the whole day long suddenly enlivened and quickly opened its fiery eyes.

And those azure eyes shine and twinkle and look proudly down from their noble height. It seemed as if another instant and they will burst into a laugh and begin to speak:

"Little men, poor souls, how small ye are, and how great your passions, your poverty! Ye live and strive; ye seek riches and love; honor and pleasure; but what find yet?—naught, absolute emptiness! Ye spend your lifetime in everlasting anxiety and craftiness; and very, very often find no time to recite your death-prayer. How foolish ye are, and how insignificant!"

And those eyes shine and twinkle, leap in the air and hob-gobble. How fascinating, how mysterious their secret must be!

In a large park, not far from the city, under a tree thickly everhung with foliage, sit four persons absorbed in deep meditation. All about it is quiet as the grave. Not a sound is audible? "Sh—! We shall all soon fall asleep if we keep on being silent and do not utter a syllable," suddenly remarked one of the party, a man about thirty years of age, who was very fastidiously dressed and wore the air of a well-to-do person.

"If you wish" remarked another of the party, "we shall now conclude our discussion as to 'Who is happy?'"

"Very well," rejoined the first. "I shall listen with pleasure to all arguments. Begin, for you are a poet; to you the honor of commencing must now be accorded."

"I respectfully decline the extraordinary honor," the poet replied. "We are four of us here: a doctor, a lawyer, a rich man, and myself. Let the rich man speak first. Money ever seek precedents."

"Good, then," the rich man answered smilingly "I shall take the initiative to-night and will earnestly endeavor to declare my views on this question. My opinion is that happiest of all is the man who possesses great riches. Money is everything. If I have money I have everything,—pleasure, honor, friendship, and love. I step into my factories where hundreds of persons are working and I feel myself a monarch. All labor for me, obey me, and fear me. The machines work on, the wheels revolve and each revolution of the wheel brings me more and more profit. And besides this, honor and pleasures pour upon me from all sides. Yes, money does make one happy.

"I am much happier than you," the doctor began. "Many lives have I saved, and that which I receive for my labor is given me with repeated blessings. Am I not, then, truly happy?"

"I," exclaimed the lawyer, "am much happier than you. My profession has pity and benevolence for its foundation. I vindicate and save people from prison and death. My reward is bestowed upon me with many thanks. Is there a happier person than I?"

"You are happy," the poet said, "because you do not know what happiness is. You, Sir Manufacturer, by right ought to feel yourself unhappy. It should always be in your mind that in your glass of wine there are many, drops of your laborers' sweat and blood—your laborers who sit with bowed heads and broken spirits over their machines, and multiply your capital at the price of life itself. No; one's happiness is no happiness when it is founded on the ruins of the lives of others. You, Sir Doctor, you too are not happy. You save one out of a thousand and nine hundred and ninety-nine you transport to the other world by means of your prescription-passes. You, Sir Lawyer, very often vindicate persons who are pernicious to the community. You are very often compelled to use your talent, your eloquence, to paint white the black deeds of your clients. How, then, can you be happy?

"Do you know who is truly happy? It is I, the poet!'

"The stars in sky, the flowers in the gardens, and the birds in the woods are my friends; and such are constant friends. They never prove treacherous; they never hurt my feelings; they are ever faithful.

"Do I feel unhappy here on earth I mount my Pegassus and up, up I soar to the heavens, to the sun; and there I am as an angel. Do I see the sorrows of man, quickly do I seize my lyre and pour forth my sorrow in poesy; and many a poor and luckless person reads my poems and finds consolation and hope in them.

And who of you can love as I?

"I assure you that the hearts of a hundered manufacturers, as many doctors, and as many lawyers; cannot entertain as much love for human beings as one true poet; and he is happy who can love. I have more luxuries in my little room than you have in your spacious mansions; for the Muses lay the whole world at my feet. Believe me, friends, money can get you pleasure, but never happiness. Happiest am I! I, the poor, princely poet, who knows where happiness lies."

The poet concluded. The four men leave the park. The birds, who were heretofore silent, began to sing; and their melody bore this burthen: "Thou art right, brother-poet! Thou alone knowest what true happiness is. Man, however, is yet too dull, and understandeth but little. Thou, poet, mayst be proud and happy: Thou art a child of Nature, a part of immortality; thou art undying as God Himself!"—*American Hebrew.*

RIOT IN LONDON'S EAST END.

The Day of Atonement was marked in London by serious rioting in the Jewish quarter of the East End. More than 2000 Jews engaged in a disturbance and nearly 300 police had to be called out before the disorder was quelled. The trouble arose over the action of non-conforming members of a Social-Democratic Jewish club at Spitalfield, situated in the heart of a district containing about 20,000 Jewish inhabitants.

The Socialists openly paraded, in disregard of the fasting injunction and made a celebration with wines at the club house. The orthodox Jews surrounded the club house and stoned it. The Socialists threw bottles at the crowd, and soon the two or three narrow streets in the vicinity became choked with a fighting mob. Ambulances were called out and the doctors had many minor cases to attend.

Finally the police quelled the disturbance, cordoned off the streets in the disturbed area and made several arrests. Excited groups of orthodox Jews, however, continued to parade the streets and the houses of several Socialist Jews were stoned.

ISRAEL'S MESSENGER.

Shanghai: Friday, 18th November, 1904.—5665.

ON THE WAR PATH.

NEWS come to hand of riotous disturbances on the Day of Atonement between Orthodox and Socialist Jews, at London and Leeds. While such disturbances have been provoked by the latter who publicly flaunted the religious susceptibilities of the former, we cannot see any excuse for the "boxing match which took place during the morning prayers of Yom Kipur", at the "Maghen David" Synagogue, Calcutta. This seems hardly credible but none the less it is true. We have every sympathy in the efforts our contemporary *The Voice of Sinai* is making to better the spiritual status of the rising generation of Jews, who are growing more and more indifferent to everything Jewish. In the words of our contemporary "our Synagogues are growing less attractive day by day, and our attendance there seems to be merely by force of habit and custom." Alas! that it has come to such a pass! While there is need to bewail the loss of spiritual fervour amongst us, there is an urgent need for a solution which in the words of our contemporary "is growing more and more complex with the growth of time".

We have already several times advocated in these columns the necessity of providing means for the diffusion of religious knowledge. We firmly believe that this is the only solution of the religious problem. Once we are fortified with the knowledge of the Hebrew literature and Jewish history likewise, there is no ground for apprehension as to the future of Judaism. In our opinion, Judaism will never survive the decay of Hebrew learning amongst Jews. There is no gainsaying the fact that the religious problem of the Jews residing in India and in the Far East is one of the gravest concern to those who have the future stability of Judaism at heart. What is actually needed at the present moment is the establishment of Talmud Torah classes, to be founded on a sound religious basis. We wonder how our coreligionists in India, who have every means at their command to ensure the success of any scheme-have not yet thought of founding a Jewish Theological Seminary. Unless something is done in this direction we shall be continually encountering reverses after reverses in religious problems until the dawn of a saviour who would save us from "religious shipwreck."

EDITORIAL NOTES.

We are very pleased to observe that the meetings of the literary circle of the Shanghai Zionist Association, have been resumed. We publish elsewhere in this issue a full report of the proceedings of the first meeting which took place on Tuesday the 8th instant. The announcement of the retirement of the President Mr Edward I. Ezra from the Chair owing to pressure of work, will be received by every section of the community with sincerest regret, inasmuch as the success of the local Association was in a great measure due to Mr Ezra's self—sacrificing efforts. We are glad to see that the Committee has recognised the value of his services by passing a vote of thanks. We hope that this will prove an incentive to many others to devote part of their leisure hours to the services of others and what is more laudable than to serve the cause of Zionism?

o o o

The address on Zionism delivered at the above meeting by Mr N. E. B. Ezra (and which we reproduce elsewhere) was quite opportune, inasmuch as it tends to dispel the erroneous assumption that with the death of Dr Herzl, the Zionist Movement will drop into oblivion. Just the contrary is the case. It is now all the more necessary for us all, to push forward all our energies and capabilities for the consummation of the Zionist scheme. It is all the more necessary that we should now sink all our minor and parochial differences and work unitedly for the liberation of millions of our race from the throes of persecution. We earnestly hope that when the next Zionist Congress meet at Basle next year, it would be the means of uniting all sections of Zionists—and, let us hope, the rest of the Jewish race—into one long—cherished ideal that moved the consciousness of Jewry since the days of the Diaspora.

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We are glad we can announce that another meeting of the literary circle of the Shanghai Zionist Association is to take place on the 20th instant in the rooms of the Shanghai Jewish School. The lecturer is Mr E. Solomon and the subject on which he is to lecture is, "Love of Religion." We strongly advise our readers to make it a point to attend the meeting.

o o o

The wedding of Mr. Simon A. Levy, whose engagement in London to Miss Violet Nathan we announced in our issue of the 23rd September, has been arranged, to take place yesterday. We wish the newly married couple a long and happy life. We understand they are to leave for Shanghai soon after their marriage.

o e o

We have much pleasure in announcing the engagement of Mr. N. S. Levy, of Messrs S. J. David and Co., to Miss Rachel Ezra, eldest daughter of the late Isaac Ezra of Shanghai.

To both parties, who are well known and popular residents of Shanghai, we extend our sincere congratulations.

SHANGHAI ZIONIST ASSOCIATON.

Mr EDWARD I. EZRA RESIGNS HIS PRESIDENTSHIP.

Resignation Reluctantly Accepted and a Vote of Thanks For Past Services Unanimously Adopted.

The Zionist Movement.—Stirring Address By Mr. N. E. B. Ezra.

Resolution Urging Continuance of Zionistic Activities and Expressing Loyalty to the Cause and to the Actions Committee Unanimously Adopted.

Lecture on "Education and Religion" By Mr N. E. B. Ezra.

COMPLETE REPORT.

AS was announced in our last issue a meeting of the literary circle of the Shanghai Zionist Association was held on Tuesday the 8th instant in the rooms of the Shanghai Jewish School. There was a fair attendance. Mr H. Gensburger was to have presided but owing to unforeseen circumstances he was unable to attend the meeting. Mr Jacques Blumenfeld—than whom no one could have more ably presided—was voted to the chair.

THE PRESIDENT'S RESIGNATION.

Before proceeding with the object of the meeting the Chairman alluded to the resignation of their esteemed president Mr Edward I. Ezra owing to pressure of work. He said that at first the committee refused to accept the resignation and they had deputations sent to him to persuade him to re-consider his decision but they were unsuccessful. It would be indeed difficult to replace him and the Committee thought that they should wait until the next election when the question as to who would be appointed their President would be brought forward. The following correspondence which passed between them was read at the meeting:—

Shanghai 23rd October 1904.

The Committee

Shanghai Zionist Association.

Gentlemen,

With deep regret I find myself obliged to write you these few lines informing you of my intention to resign from the Committee of our Association. For some time past I have been considering the necessity of taking this step. My time now-a-days is so limited that I find it absolutely impossible to carry out what I am supposed to do, and the pressure of work is such that I find it necesary to curtail some of my engagements. The Association is now in a flourishing condition and I am sure the Committee will be able to appoint someone more able than myself to carry on the good work, one who has more time at his disposal than I have at present.

I may say that I will always take a great interest in the Association and my advice I can at any time give, will be willingly tendered.

Wishing the Association and its members every success,

Believe me to be

With Zion's grief and greetings

Yours sincerely,

Edward I. Ezra,

President.

Shanghai Zionist Association

Shanghai 26th October 1904-5665

Edward I. Ezra, Esq.

President Shanghai Zionist Association,

Present.

Dear Sir:—I have to acknowledge the receipt of your letter of the 23rd instant, in which you resigned your position as President of our Association owing to pressure of work. I am directed by my Committee to express their regret that you should have been obliged to take this step.

The Committee will, however, feel greatly delighted if you will re-consider the matter and decide upon resuming your kind co-operation as President with them.

With Zion's grief and greetings,

I remain,

Yours faithfully,

N. E. B. Ezra,

Hon. Sec.

Shanghai 7th November 1904.

N. E. B. Ezra, Esq.

Hon. Sec. Shanghai Zionist Association

Dear Sir:—I have to acknowledge receipt of your letter dated the 26th Oct. In reply I deeply regret being unable to alter my former decision. At the same time I wish to thank you for your kind courtesy in asking me again.

I can assure you that I will always do everything possible in my power to promote the interests of Zionism in general and the Shanghai Zionist Association in particular.

I remain, with Zion's grief and gree tings,

Yours faithfully,

Edward I. Ezra.

The Chairman, continuing said that they cannot allow this opportunity to pass by without first heartily thanking Mr Edward I. Ezra for the great service he has rendered to the cause of Zionism and for the personal influence he brought to bear upon those who viewed our labour with little sympathy. He therefore wishes to propose the following resolution:—

"That this meeting of Shanghai Zionist Association reluctantly accepts the resignation of their esteemed pre-

sident Mr Edward I. Ezra and takes this opportunity of extending to him its highest appreciation and thanks for the admirable services which he had rendered to the cause of Zionism."

"That a copy of the above resolution be forwarded to him."

Mr N. E. B. Ezra seconded the proposition which was carried unanimously.

ZIONISM.

Prior to the reading of the paper on "Education and Religion," Mr N. E. B. Ezra made the following observations. He said:—

We have not met here to night to discuss Zionism, although we hope to do so on a future occasion. But this being the first meeting of the literary circle of our Association after the summer vacation, it is incumbent upon us to recall the tragic event of July third. We feel it is absolutely impossible to proceed with our Zionistic activities without first paying our most affectionate homage to the memory of our leader Dr Herzl. There is a Jewish saying that the righteous are greater after death than during their lives. We have all seen this remarkably exemplified in the late Dr Herzl. From every corner of the earth his praises are sung and even those who withheld their sympathy and encouragement to his scheme, are now realizing the magnitude of the task he had undertaken and are unstinted in their praise of his sincerity in advocating the cause of Zionism. It now remains for us to continue his work which is assuredly the best monument we Zionists can erect to the memory of our late leader. It is now more than ever necessary to place before us what Zionism stands for and what should be our duty towards its realisation. While we must continue to pay our shekels and subscribe for shares in the Jewish Colonial Trust, we must equally continue to intensify our adherence to the cause by conviction and above all by enthusiasm. We must bring closer those who stood aloof from us by removing the veil of misconception from their minds, so that we can one day conscientiously say "that all Israel are united in fellowship." In unity there is strength and we need more than any one else a strong bond of union amongst us to accomplish that which we consider the salvation of our race.

For this reason let us not be dismayed; let us not be disheartened. There are difficulties in our path but they are not unsurmountable. We triumphed a great deal during the last eight or nine years of our existence and by the help of Providence we shall continue to march from "strength to strength." With Zangwill we say that if our generation is destined to reach none of the further stages, we Zionists are not thereby dishonored. Fifty generations of Jews have lived and died with only the dream of Palestine. We, at least, shall not die without having laboured to make our dream come true. Nor, even if we fail, shall we have achieved nothing. In the Talmudic story the father bequeathed to his sons a treasure buried in the garden. So they digged and digged, year in, year out. They found no treasure, but the work made them healthier, happier, nobler men. That was the true treasure. Our digging, our labour for Zionism, may lead to nothing, but at least our race will be the stronger, the nobler, yes, and the happier, for its striving. (Loud cheers.)

The Chairman then put before the meeting the following resolution which was seconded by Mr Ephraim Jonah and carried with acclamation:—

"In view of the recent lamentable death of our noble leader Dr Theodor Herzl, the members of the Shanghai Zionist Association are fully conscious of the absolute necessity of continuing unabatedly their Zionistic activities, and avail themselves of this opportunity of re-iterating their unswerving loyalty to the Zionist Movement and to the Actions Committee."

Lecture on "Education and Religion."

The Chairman remarked that the lecturer of the evening—Mr N. E. B. Ezra—is well-known to all those present. He said:—

The lecturer dwelt at considerable length on the merit of educating the rising generation of Jews in every branches of literature-notably Jewish. Education, whether sacred or secular, is the means of counteracting all evils, ignorance and superstition. It is the cure for all the materialistic tendencies of the age. Education has always occupied a prominent place amongst our ancestors. The Talmud relates a simple but significant story. A doctor met one morning one of his friends, who with his head scarcely covered, was taking his son to school in a hurry. 'Why,' he said, 'why such haste? why you are hardly dressed' 'Because,' he said, 'to procure instruction for our children ought to be our first and all—absorbing care.' This is only an instance cited from the Talmud, which correctly represents the attitude of the olden days of our ancestors regarding education. To neglect the training of the young ones would be the ruining of their intellectual and mental faculties. A sad event is related of a mother, who was left alone to take care of her only son and who, regardless of her duty towards him, neglected his training. Left alone to himself, the boy spent his early years in idleness, and his mother was kind to him; he contracted bad habits in his youth, and his mother overlooked them. The limit between crime and guilt became narrow, and he overstepped it. The hand of justice fell upon him, and he was condemned to die a violent death. His mother followed him, at his request, on his way to execution; and approached him to hear the last word which he had asked to speak to her. Then he bit her ear until it bled, and said: "You mother, you alone by your leniency, by your neglect, have brought me this frightful and untimely end." Continuing the lecturer said: Religion without education is a failure. Our wise men taught that "No boor is pious." Religion should go hand in hand with morality. Outward signs only of religion are sheer hypocrisy. Heart and mind should be combined together to observe God's commandments. This has been strenuously advocated by the Prophets. Not that they "overthrew the religion of rite and ceremonial for the religion of righteousness and compassion," as is believed by Mr Claude G. Montefiore. Far from it. They have overthrown neither. Isaiah prophesying says: "Your new moons and your appointed feasts my soul hateth. They are a trouble unto me. I am weary to bear them." "Further on we read: "Yea, when ye make many prayers I will not hear;" it is because "your hands are full of blood." Not satisfied with this, Isaiah boldly declares: "Hear the word of the Lord ye rulers of Sodom, give ear unto the *Law of God* ye people of Gomorah." Malachi, one of the last prophets, tells us in plain words to "remember the Law of Moses my servant, which I commanded unto him in Horeb for all Israel with the *statutes and judgments*. "No, the prophets have *never* demanded that the Mosaic laws (ceremonial or ethical) are *not* binding upon us Israelites. "Wash you, be you pure, put away the evil of your doings from before mine eyes, cease to do evil. Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together saith the Lord. Though your sins be as scarlet, they shall be as white as snow, though they be red as crimson they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." So spoke Isaiah, the prince of the prophets. This is the solution of the problem of religion. This is destined to be the religion of the whole world. This will be in the Messianic age, of which all the prophets gave utterances. It is the basis of the establishment of universal brotherhood, under the fatherhood of one God, and under the sway of universal peace on earth. O! may that day soon dawn!

An animated discussion followed. Mr S. J. Solomon said:—I have been attentively listening to the lecturer and the lecture he has so ably delivered has exceedingly interested me. I may mention, by the way, that there is one little point on which I differ from the lecturer and that is, he commenced by saying "We are not here to night to discuss Zionism." My opinion is that the lecture dealt with Zionism as much as with religion. I con-

object of being able to observe our religion as we ought to do.

The Chairman proposed a hearty vote of thanks to the lecturer for the very interesting and instructive paper which he had read. Mr H. Dannberg seconded and it was unanimously adopted.

With a vote of thanks to the Chair the meeting terminated.

NATIONAL TRIBUTE FOR THE CHILDREN OF DR HERZL.

Amount already acknowledged	$ 214.00
Marcus Mess Esq	15.00
Messrs Kuhn and Komor	5.00
Messrs Sennet Freres	5.00
H. Klatzker Esq (Tientsin)	4.00
A Zionist Friend (Nagasaki)	4.00
Anonymous	2.00
Total	$ 249.00

Further contributions will be thankfully accepted by the Honorary Secretary of the Shanghai Zionist Association, No, 6 Nanking Road, and officially acknowledged in the "Israel's Messenger."

THE PURPOSE OF THE SYNAGOGUE.

BY Rev. DR. DAVID SOLIS COHEN.

It is a serious and solemn undertaking to erect and dedicate a house to the one God of Israel. The pathetic records of the book of Ezra must impress that thought upon us at this moment. With the assistance of Cyrus, our exiled ancestors were permitted to return from Babylon to relay in Jerusalem the foundation of the shattered Temple. When the breaches had been repaired, the priests were clothed in their sacerdotal robes, the Levites praised the Lord with joyful voice and sounding cymbal, and the people shouted in responsive gladness. But many of the priests and Levites and the aged men who had seen the Temple in its days of glory, wept aloud in emotional remembrance, till the sounds of joy and the sounds of weeping became intermingled and indistinguishable. And, indeed, the tears of the aged men were justified. Weary years of bitter disappointment followed ere the walls rose upon the foundation their prepared, and as they rose the builders labored with trowel in one hand and weapons of defense against surrounding enemies in the other. So, even now, when a place of worship is erected in the name of our ancient faith, a dual feeling must animate the thinker among its followers. Shall he rejoice in the hope that through it the faith will be strengthened, its truth and beauty, its love and promise promulgated, that around its altar the young will gather, recognizing in its teachings a safe guide through life and an inextinguishable light beyond; or shall he tremble in the fear that it may become as a skeleton, devoid of soul, a ghastly travesty of the virile lion of Judea?

Our religion is the world's great monument of enduring faith. Upon its surface the passing ages have traced their history. It bears the marks of the changes in men and modes of life; the impress of the progress of science, literature and art. But, above all, within itself and of itself, it crystallizes the words spoken through Malachi. "For I, the Lord, I have not changed, and ye, sons of Jacob, ye have not ceased to be." Therefore do I say that it is a solemn and serious undertaking to dedicate a house to the Lord, who changest not, and the witnesses of whose truth and purpose in the universe we have not ceased to be. Through fire and sword have we passed; through blood and famine, through torture, contumely and injustice, yet, marvel of the ages—we have not ceased to be. What has preserved in the world as a recognized force this spiritual potency despite these cycles of spoliation and the strong barriers of diverse and adverse temporal allegiances—the sectional or national loyalties which divide us?

Any number of theorists may advance any number of analyses, but the fact remains. It is the inherent consciousness of a mission uncompleted which has preserved Israel, and in that consciousness, with the wrecks of passing ages about him, he stands like a rock in the ocean of time with the light of Sinai shining from its topmost peak. In this belief let me repeat, and listen ye, my hearers, to the words of Habakkuk: "Woe unto him who saith to the wood 'awake,' and 'rouse up' to the dumb stone: for can these teach? Though overlaid with gold and silver, no breath is within them, no bosom pulsating with life. But the Lord is in his holy temple—be silent before him all flesh."

Religion is too frequently presented as an idol. Outward form is made to do service for that invisible, all permeating spirit, so sublime in the pure temple of the soul in which it dwells, that flesh is silent before it; adoration is in the daily walks, thoughts and actions of the being who feels its power. That power is the Lord in His holy temple. What holier temple can there be than the truly devout and trusting heart?. Many are the majestic structures in religion's name. Their towers, their domes, rising high above the city roofs proclaim a consciousness of wealth and power. Their proud memorial windows entrap the service of the universal luminary and bathed in the brilliancy of reflected color, their gilded ornaments blaze like lesser suns. Within their portals, a sense of his own littleness is impressed on man as "through the long drawn aisles and fretted vaults, the pealing anthem swell the note of praise." Precious woods, indeed, adorn these structures, but they cannot teach. Stones of costly polish tell their strength and point the weakness of the generation which passes on while they stand firm, yet words nor songs can wake or rouse the stone to life. Gold and silver in lavish beauty overlay the interior's artistic finish, but in the gold and silver there is no breath, no bosom pulsating with the spirit which lives. Unless the Lord is in His holy temple, the heart of the worshiper, all these buildings of lofty, majesty, these monuments of man's genius and handicraft, are but as the perished idols to which the fickle mind of man has bowed from the day the sun first shed his light upon the dark and formless earth.

What shall this house be? It is not a question of our time, of our life alone. The Jew stands with one hand still clasped in the moment that has gone and one hand extended for the moment yet to come. He himself is the present connecting them. Moment by moment connecting back to the first ray of divine light which came to Abraham—to the light which shone upon the face of Moses as he delivered his message to the ages—that living message which rests in us now, each passing movement of time's pendulum; and moment by moment reaching forward for all time to come until the purpose of all human life shall be accomplished and God be one and His name one, and man be one and his heart one, for all time and forever.

If this house is founded on this belief, then to-day we throw it open not only to ourselves and our children, but to the world. We dedicate it not alone to God, but to humanity also. A house of prayer for all the nation. We say to all mankind—come, listen to the pure waters of the eternal fount as they whisper in their murmuring flow to the awakening soul. "I have not changed—love of me is love of all mankind." It is upon this basis that Judaism rests. It seeks no converts; it recognizes the

fundamental good of religion in the abstract; it sees salvation without dogma; it erects no gates or barriers along the path of righteousness, but points to it as the highway of all God's creatures, rich and poor, high and low, the virtuous and the repentant. Though rejected, despised, persecuted and misrepresented, our faith forbids the Jewish heart to turn from any form of human life or to assume with rash presumption the sin of proclaiming that any soul that God has made is beyond the pale of hope. This is Judaism, and the Jew without Judaism is a nonentity. It is his religion which gives him dignty. That is his claim on the ages which have passed and the ages yet to come; the one cord running through the w orld without break and still extending into the future from moment to moment, from hand to hand. When he voluntarily relinquishes his hold, no matter how much he may imagine the contrary, he becomes but a floating particle, whatever his nationality may be—rooted neither in the valley nor upon the mountain side. Judaism is a religion of meaning, of action, of purpose. It is a positive religion It says plainly, decisively and unequivocally "thou shalt" and "thou shalt not," and our supplications this day are addressed to the God who thus speaks, invoking His spirit to be with us, to abide with us, within these walls and within our hearts; for if we dedicate not our hearts to Him, vain indeed is the dedication of the house. Let us then say "awake" to our hearts; "rouse up" to our souls and speak not to the wood and the stone in which there is no breath, no bosom pulsating with life. As we light the holy lamp of hope before this altar, may the light of purity and truth illumine our beings, that peace may be within the holy temple of our hearts wherever we may go. Then the religion of this con ecrated spot will not be as an idol, but a living factor for the welfare of our homes, our beloved city, State and nation. For not the wood and the stone, but life and deed and action will teach peace and brotherhood and kindliness and loyalty. Love of God, love of man, love of country. And as the moments pass by, and we pass with them, the link between past and future will still be preserved, strong, intact. And in the numbered ages of the supreme power and purpose of the universe—whatever the mutations of time, whatever the fate of nations and of peoples—still will the words re-echo and resound:

"For I the Lord, I have not changed, and ye, sons of Jacob, ye have not ceased to be."—*Jewish Exponent.*

REV. Dr. LEONARD LEVY, OF PITTSBURG

RE-ELECTED FOR FIVE YEARS.

As an evidence of appreciation of his work in their behalf, the congregation of Rodeph Shalom, in semi-annual meeting at the Eighth Street temple on Sunday, September 25, 1904. re-elected Dr. J Leonard Levy as their rabbi for a term of five years, doing this 18 months before his present contract expires, and increased his salary to $12,000 a year, which is said to be the largest salary ever paid a rabbi on a limited contract in the history of the world.

The proposition came to the congregation from the board of trustees without previous announcement, was enthusiastically received and unanimously approved. The Hon. Josiah Cohen, vice-president of the conregation, on behalf of the board of trustees, delivered an eloquent address, setting forth the reasons why the recommendations of the] boad should be unanimously adopted by the congregations. He paid a high tribute to Rabbi Levy, pointing out the conditons that existed three years ago as compared with today, the membership having increased from 106 to 450, and the Sunday school membership from 150 to 450. Captain J. Adelsheimer also spoke favorably on the recommendation, and upon motion of M. Oppenheimer, seconded by Morris B aer and Harry Diamond, it was unanimously adopted.

A. Lippman, president of the congregation, appointed a committee consisting of Philip Hamburger, Judge Cohen and Koskel Solomon to wait upon Dr. Levy in his study and notify him of the action fo the congregation and escort him to the meeting.

Dr Levy spoke feelingly in appreciation of the tribute paid him and commended the congregation on its progress, generosity and devotedness to the cause of the Jew, and he also spoke of the high position the congregation had rightfully taken among the congregations of the world. He held that this progress had only been attained through the wise administration of the officers and directorate of the congregation and the earnest endeavor of President Lippman, who had devoted the major portion of his life to the interests of the congregation.

A remarkable circumstance in connection with the financial appreciation shown by the congregation is the fact that it numbers but 450 in comparison with much larger and weachier congregation in other parts of the country. It is the spirit of generosity, as evinced yesterday, that has made Rodeph Shalom one of the most prominent Jewish congregations in the country, and it is said of it that the members devote a larger proportion of their individual wealth to the cause of Judaism than any of its sister congregations in the country

The Jewish Tribune commenting on the above says:—

We extend our sincere congratulations to Rev. Dr. J. Leonard Levy upon his re-election to the *Rodeph Sholom* pulpit (Pittsburg), and wish him a long life of usefulness in the camp of Israel. Rabbi Levy is one of the few sincere spiritual guides in Israel who is ever willing to use his influence for the betterment of the welfare of his brethren.

Rodeph Sholom is also to be congratulated upon its wise action in securing Dr. Levy's services for a term of years prior to the expiration of his contract. The congregation deserves great credit for the richly deserved tribute paid their rabbi.

Rodeph Sholom is one of the leading congregations in the country, and numbers among its members some of the most prominent Jews in America.

They are telling a good story, of which a certain Jewish Rabbi is the hero. He was riding in a crowded street-car and rose to offer his seat to a lady who entered with a number of other passengers. Before she could take it a young man plumped himself down in the vacant seat. The Rabbi said nothing, but gazed at him in disgusted silence. "What's the matter?" suddenly demanded the young man in a gruff voice. "What are you gazing at me for like that? You look as if you'd like to eat me." "I am forbidden to eat you." answered the Rabbi. "I am a Jew."

OUR NEW YEAR'S NUMBER.

We appreciate the good sentiment that prompted our lively contemporary *The Voice of Sinai* to write about our New Year's special edition. Our contemporary takes an optimistic view of our journal, believing that "it will grow a great force in Judaism in the East". We reciprocate the good wishes of our contemporary. We extract the editorial comment in question which runs thus:—

We received the new year's number of the *Israel's Messenger* from Shanghai and are glad to find great improvement in the paper in such a short time. Our co-religionists at Shanghai seem to be from the way they take interest in the organ hundred years in advance of Calcutta. The articles in the paper are well written and its contributors are able and men of erudition. In time the paper will grow a great force in Judaism in the East. We find all the Jewish institutions there well managed. When will Calcutta Jews awake and arise to their duties and take a lesson from their brothers? We wish the paper every success.

The Proposed Jewish Settlement in East Africa.

The following letter addressed to Mr L. J. Greenberg, London, will be of interest to our readers:—

27, Chester Terrace, Regent's Park. N. W.
29th September, 1904.

Dear Mr. Greenberg,—In reply to your letter of the 26th of September, I have to say that I have carefully considered the question of the Jewish Colony in British East Africa in connection with the latest information derived from you, and since you ask me for my personal opinion I will give it to you in the following words.

As regards, firstly, the site which it is proposed should be placed at the disposal of this Jewish Colony by the British Government: The site delineated by you on the map requires some slight modifications before it can satisfy me as being absolutely suitable to the purpose. These modifications I have attempted to indicate by a red line. Assuming that they are adopted by the Jewish Committee and agreed to by H. M. Government, then I think I may say that no wiser choice could have been made for the purpose in all the territories of East Africa and Uganda.

Last year, when this project was first mooted, it was understood that the British Government were going to place at the disposal of the Zionist Committee a considerable area of land in what is called Tanaland, or further to the north, in the Gala country. Of course, the story may have been incorrect, but I thought it as well to point out that any such offer would be somewhat ironical. It would be giving to the Jews of Eastern Europe a tract of country either very hot and unhealthy or else waterless and ranged over by fierce nomad tribes. In fact, on these lines, though the offer would not have been one prejudicial to purely British interests, it would have been not worth acceptance by the Jews. Then we were told that this idea was wrong; that the land would be selected either in the vicinity of the Kikuyu country, along the Uganda Railway, or on the Nandi Platean. These plans seem to me open to the objection that we were giving away to non-British subjects a peculiarly valuable tract of country, which was one of the few returns the British taxpayer might hope to get for his expenditure on the Uganda Railway; or in the case of Kikuyuland, we were offering territory which was, to a great extent, settled already by an industrious native race, land which we had no claim to give away.

The final selection of the British Government, the Gwas' Ngishu Plateau (if the account you have given me is correct) is—with the modifications I have attached to it—free from any legitimate objection on the part of critics. It keeps clear of the country belonging to the Nandi and Kavirondo tribes, and leaves completely at the disposal of British settlers the unoccupied parts of the Nandi Plateau and the region about the Ravine Station and, at the same time, it trespasses very little on any country belonging to settled agricultural Negro people. Nevertheless, the land offered most desirable; one of the finest parts of the East Africa Portectorate It is nowhere unhealthy to Europeans. It is fertile, and admirable well watered by perennial streams, and possesses several magnificent ranges of mountains, rising to altitudes of 10,000 feet, and, in places, nearly 14,000. Those portions of the selected area, which do include villages or settlements of the Kavirondo negroes, would not, of caurse, be taken away from their legitimate native owners: but the modifications which I have suggested in red ink would extend the uninhabited area and diminish that which could boast of any thick native population.

There remains only to be considered this sentimental detail that at present much of this land is remarkable for its magnificent fauna of wild beasts. I had hoped at one time that arrangements might have been made for a great game reserve in this direction. I feel sure, however, that the Jewish settlers would thoroughly appreciate the idea of retaining in their midst several natural parks in which the big game might remain under the protection of the settlers as an object of great interest to them and to others

All that you have told me as to the projected constitution of this settlement seems to me sufficient to remove any well-founded objections to the plan: but I should like to be further satisfied by some such assurance as this: that the settlement can never be separated from the British Empire without the consent of that Empire, and that if, after a period of (say) 24 years, the plan has not proved successful, or if any political circumstances had turned the colonising efforts of the Jews in another direction, the land now offered might revert to the disposal of the British Government. If this territory is given to your Committee for the purposes set forth, you will have been presented with one of the best pieces of unoccupied land which could be found for you anywhere in the British Empire. Seeing the importance to the British Empire of the prosperity of the Jewish people, I do not think, under proper safeguards, that this gift will be more than a judicious speculation on our part; but, if your people do the opportunities now given to them, I do not think the territory should be kept back from other European, Asiatic, or negro settlement for an indefinite period.

Nothing in the terms of the gift should preclude the British Government at any time from constructing railways across any part of this treritory for Imperial purposes.

As far as I understand your scheme and approve of it, this land, which is to be a purely Jewish settlement, would simply be one of the provinces of the British East African Dominion, a province, no doubt, administered by a Jewish Sub-Commissioner, but under the general political direction of the future High Commissioner for East Africa; it would remain as an integral part of the British Empire, though a considerable degree of autonomy would be granted to the Jews settled within it.

You ask me as to my views regarding the general question of the future before the Jewish race. I still hold to the Palestine ideal, still believe that politically, and sentimentally, we should prepare ourselves for an eventual Jewish state in Southern Syria and Palestine, a state which might possibly include the Sinaitic Peninsula and extend eastwards to the Euphrates. The Jews, in my opinion, ought once more to resume their civilising work in Arabia, a work which was interrupted by the conversion of that country to Islam.

As a halting place by the way, the East African Scheme, within the limitations now agreed upon, is at any rate an unobjectionable device for the strengthening and gathering up of more or less outcast Jews into a nation physically strong and thoroughly self-reliant. Assuming that the objectionable features of the scheme have been removed, I wish it the fullest measure of success. I can certainly testify to the fact that you are being offered a healthy part of East Africa, possessing every good feature from an agriculturalist's point of view, and yet a tract of land wherein at present there are no rival claims for settlement to be considered.

Believe me, yours very truly,

H, H. Johnston.

GOOD AND BAD.

The Jewish Tribune makes the following editorial comments on the recent riot on the Day of Atonement at London. It denounces, and rightly so, "dishonest orthodoxy, insincere conservatism and vicious reform". It says:—

As much as we adore honest orthodoxy, upright conservatism and sincere reform, so much more do we abhor dishonest orthodxvy, insincere conservatism and vicious reform. The divisions in Israel should merely be in the mode of serving God, but should by no means serve as a disturber of peace in the camp of Israel. Israel has her hands full in fighting her battle with the enemy outside of her camp, and should not waste her ammunition on members within her own ranks. Striking orthodoxy, impelling conservatism and smiting reform is too dangerous to the unity of Israel; it weakens our strength and makes us a suitable target for the shots of our enemies.

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The Alliance Israélite Universelle in Paris has sent 5,000 francs for the relief of the Jews at Smela to Senator Count Alexis Bobrinsky, the ground landlord of the town, who has himself generously assisted the Jewish sufferers from the recent riots. The Hilfsverein der Deutschen Juden in Berlin has sent 2,000 marks for the same object.

The Central News telegram from Berlin states:

The *Tageblatt* reports that the troops newly mobilised at Ekaterinoslav, in South Russia, attacked the Jewish quarter of the town, beat all Jews whom they met in the streets, robbed them of watches, money, and all other valuables, and finally broke into and looted the Jewish shops. Most of the Jewish shopkeepers were seriously injured, as were also a number of Christians who were mistaken for Jews. The police were at first passive spectators of these atrocious proceedings, and when at lengt hthey intervened they were powerless against the mob, which had grown to large dimensions. Troops have now been summoned to restore order. The *Tageblatt* also reports renewed anti-Jewish disturbances at Kishineff, Alexandrov, and several other smaller Russian towns.

The Berlin correspondent of the *Daily Telegraph* says:

According to a telegram sent to the *Berlin Tageblatt* from Kishineff, there has been a good deal of Jew-baiting there during the mobilisation of the Fourteenth Division, also in other parts of the Province of Bessarabia. It is stated that the reason for the outbreaks was the fact that the Jewish traders were supplying the troops with food and drink, which the populace thought should be the monopoly of the Christian merchants

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CAPITAL ..... 15,000,000 Roubles
CAPITAL contributed by Chinese Government .....5,000,000 K. Taels
RESERVE FUNDS..... .....Roubles 3,977,462

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Vol. I, No. 17

Kislev 24th 5665
ShanghaiDecember 2nd 1904

Israel's Messenger.

מה נאוו על ההרים רגלי מבשר משמיע שלום מבשר טוב משמיע ישועה אומר לציון מלך אלהיך: ישעיה נ"ב ז".

HOW beautiful are upon the mountains the feet of the MESSENGER of good tidings, that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto ZION, Thy God reigneth:—Isaiah 52-7.

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A Fortnightly Journal for the Jewish home.

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THE BANNER OF THE JEW

Wake, Israel, wake! Recall to day
The glorious Maccabean rage,
The sire heroic, hoary gray,
His five- fold lion lineage:
The Wise, the Elect, the Help of God,
The Burst—of Spring, of the Avenging Rod,

From Mizpeh's mountain ridge they saw
Jerusalem's empty streets, her shrine
Laid waste where Greeks profaned the Law,
With idol and with pagan sign.
Mourners in tattered black were there,
With ashes sprinkled on their hair.

Then from the stony peak there rang
A blast to ope the graves: down poured
The Maccabean clan, who sang
Their battle-anthem to the Lord.
Five heroes lead, and following, see,
Ten thousand rush to victory

Oh for Jerusalem's trumpet now,
To blow a blast of shattering power,
To wake the sleepers high and low,
And rouse them to the urgent hour!
No hand for vengeance - but to save,
A million naked swords should wave.

Oh deem not dead that martial fire,
Say not the mystic flame is spent!
With Moses' Law and David's lyre,
Your ancient strength remains unbent.
Let but an Ezra rise anew,
To lift the *Banner of the Jew!*

A rag, a mock at first—ere long,
When men have bled and women wept,
To guard its precious folds from wrong,
Even they who shrunk, even they who slept,
Shall leap to bless it and to save.
Strike! for the brave revere the brave.

EMMA LAZARUS.

JAPANESE HUMANITARIANISM.

The fighting efficiency of the Japanese has astounded the world. In the gentler art of caring for the victims of warfare she is proving herself no less efficient. The Japanese equivalent of the Red Cross Society, known as the Hakuaisha (Benevolent Society) was established at the time of the civil war in 1877. At its inception it had thirty-eight members. In 1898 it had 570,000 members, all of whom contributed to its funds annually at least a yen, which is about fifty cents of our money. At present it has nearly one million members, and its income for the current year will be over one million dollars, while its accumulated funds amount to over four million dollars. It has over three hundred physicians on its staff and 1920 nurses. In the field it ministers to the wants of the wounded of both armies in accordance with the most advanced principles of human brotherhood. How many of the so-called civilized nations have ever been able to show a record of patriotic and humanitarian devotion greater than this? - *Jewish Exponent.*

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THE POWER OF THE TONGUE

The king of Persia was dangerously sick. His physicians and magi had done all they could and now pronounced his case hopeless, unless there should be found some one so brave as to get for the king the milk of a lioness, which alone would cure him. Proclamation was made: "Whoever will get for the king the milk of a lioness shall receive a great reward." A man presented himself and said: "I will go and get the milk of the king if he will provide me with ten goats." The king commanded his servants to give the man the ten goats.

With these he went to the lion's den, where a lioness was suckling her cubs. Standing at a distance he threw the lioness one of the goats, which she devoured greedily. The next day he went a little nearer and threw to her another goat. So he did day after day until the lioness became so attached to him that he could play with her and take of her milk. Triumphantly he started for the king's palace, re-counting in his mind the great reward he would receive.

On his way he got tired and lay down to sleep. In his sleep he dreamed that he overheard the members of his body quarreling with each other. The feet said: "We are the most important of you all; if we had not carried him, he could not have obtained the lioness' milk." "No," said the hands, "we are the most important; if we had not milked the lioness, where would be the milk?" "Oh," said the eyes, "we are more important than both of you: if we had not shown him the way, he could not have done anything." "Yes" said the heart, "but if I had not counselled him, your services would never have been required." "Why, if it had not been for me, what could any one of you have done?" said the tongue at last; "I am the most important of you all." But all the members of the body turned against it and indignantly exclaimed: How dareest thou compare thyself to us! Thou, who art imprisoned in utter darkness and hast not a single bone to give thee strength?" Quietly the tongue replied: "Even this day ye shall yet admit that I am king and ruler over all of you."

When the man awoke he marvelled greatly at his dream. Bent, however, on his errand, he soon forgot it and hastened to the king's palace. When admitted to the king's presence he impulsively exclaimed: "Here, O King, is the milk of a bitch." At this the king was so enraged that he ordered his guard to take out the man and hang him. On the way to the gallows all the members of the body mourned and wailed. Then the tongue said to them: "Did I not tell you that you are nothing without me? Now, if I save you, will you admit that it is I who rule over all of you?" "We certainly will," they said. Immediately the man begged the guard to take him back to the king once more. They brought him back, and with entreating tongue he said: "Why, O King, hast thou commanded to hang me? Is this the reward for my self-sacrificing loyalty?" "Ay, self-sacrificing loyalty, indeed!" said the king. "Didst not thou bring the milk of a bitch to mock me and hasten my death?" "Oh," pleaded the man, "what can it matter to thee whence the milk has come, if only it effects the cure? Besides does the king not know that sometimes the lioness is called a bitch?"

The milk was tested and found to be effective. Thereupon the man received a great reward and was highly honored. Then all the members of the body said: "It is the truth; thou, O Tongue, rulest over all of us." Thus it is written: (Prov. xviii, 20) "Death and life are in the power of the tongue."—(Shoher-tobe, Ps. xxxix.)

R. Simeon b. Gamliel once said to his head servant Tabi: "Go to the market and get us the choicest meat there is." Tabi went and bought a tongue. At another time he said to him: "Go to the market and get us the commonest meat there is." He went and bought a tongue again. R. Gamliel remonstrated: "How is this? When I told you to get the best, you brought a tongue, and when I told you to get the commonest, you also brought a tongue." "Yes," said Tabi, "the tongue is both the best and worst: when it is good, there is nothing better; when it is bad, there is nothing worse—(Numbers R., sec 33.)

Rev. Dr. Max Schlesinger—*New Era.*

The Rights of Jewish Soldiers in the Russian Army.

No Jew can be promoted to the rank of an officer, however zealously and ably he may serve. Nay, he cannot be promoted even to the rank of non-commissioned officer. This restriction has never been formally promulgated, and was only introduced into the Russian Army in the reign of Alexander III.

Jewish soldiers who enjoy the scientific degree of "provisor," that is, of a fully registered pharmacist, cannot occupy posts in their profession in the army (according to the circular of the General Staff of 21st March, 1888, N. 66).

Jewish recruits are not admitted to the frontier guard (S. 144 of the Custom Law). Neither can they be admitted to the quarantine guard.

Since 1889 no Jew has received the appointment of a military bandmaster, and Jewish musicians in a military band cannot number more than one-third of the whole. Evidently the melody would otherwise be spoilt.

Jewish recruits may not serve in the commissariat, or as army clerks in the regimental and other offices. According to the decision of the Senate of the 1st of May, 1885, Jewish soldiers of the reserve have no right to live outside the pale, if this privilege is not accorded to them for some other reason.

In 1894, soldiers who had served in the Caucasian army were granted allotments of land in the province of Kuban. From this privilege Jewish soldiers were expressly excluded. They had to shed their blood in conquering the Caucasus, but they were denied the enjoyment of the fruits.

All recruits who are destined for service in the Amur province are entitled to take their families with them at the expense of the government, if they intend to remain there after their term of service has expired. From this privilege the Jewish recruit is excluded. A Jewish soldier on furlough is not entitled to stay outside the Pale of Jewish settlement.

Such are some of the laws of the country which claims so great a share of Jewish blood on the fields and mountains of Manchuria, the same Manchuria concerning which the first act of the Russian government was to prohibit there the settlement of its Jewish subjects.

A HINT FOR THE FAIR SEX.

A smartly-dressed young woman was rambling along a road when she met a small urchin lugging a bird's nest with eggs in it. She brought him up sharply with: "You are a wicked boy. How could you rob that nest? No doubt the poor mother is now grieving for the loss of her eggs." "Oh, no, she can't care," said the boy edging away, "she's on your hat."

When a man loves a woman, money is the least he can give her; when he does not, it is the most.

Mr. I. Zangwill left for New York. He hopes to interest the wealthy Jews in the Zionist movement, and especially in the proposed Jewish settlement in British East Africa.

REMINISCENCES OF DR. HERZL.

BY MR. GABRIEL H. MAYER.

Sadness, as with the passing of a near kinsman, fills me when I reflect upon the magnitude of the loss sustained by the Jewish nation in the death of Dr. Theodor Herzl. All other losses within 2000 years, no matter how severe, dwindle into insignificance in comparison.

It was inevitable. The only wonder to me was that he lasted so long. Of all the sons of Mother Zion he alone arose to aid her and fell crushed beneath the burdens of a time-worn nation. It is almost invariably that the saviors of a nation become, in one way or another, its victims.

Future generations alone can measure the greatness of the man or fathom the greatness of our loss. To me he appeared to be the greatest Jew since the fall of Jerusalem. Let us hope that his successor may be a Joshua to carry to a speedy and happy conclusion the stupendous labors of him whom the Almighty in his wisdom denied that privilege. I recall vividly my first meeting with Dr. Herzl. It was just before the Assembly of the Third Zionist Congress at Basle in 1899, in the office of the Hotel Trois Rois. After an exchange of the usual courtesies and conversation of some length, I determined to follow Dr. Herzl with my eyes open if I could, or closed if I must, since I reflected that all of our national disasters could be attributed to a superfluity of leaders.

Dr. Herzl was a man of strong and magnetic personality, pleasing and persuasive; tall about six feet two inches, of athletic build and graceful carriage, a handsome countenance adorned with a blue black beard, dark eyes that were marvelously luminous and expressive, that could change from the mildness of the dove to the lightning-flash during the trying moments of the Congress sessions; of polished manners, the manly, yes kingly, bearing of Dr. Herzl who according to his family tradition, was a descendent of King David, and who strongly resembled sculpured Semitic kings of the past, was remarked by all.

King Victor Emanuel rightly called him the uncrowned king of Israel.

The personal sacrifices of Dr. Herzl, for the cause and the people he loved so well, were of a remarkable nature.

While the wise and great men of Israel were busy multiplying their pleasures and treasures he was sacrificing his health and wealth for his suffering brethren.

The family life of Dr. Herzl was beautiful. It was perhaps for this reason, solicitude for his offspring, that caused him to give his life so willingly for his people.

The following story will, perchance, explain the revolution in the mind of Dr. Herzl, turning the thoughts of the man of the world to matters purely Jewish, or it may be one of many reasons that prompted the writing of the Judenstadt.

Herzl, alarmed at the rapid development of anti-Semitism, pondered over the future of his son Hans, then a lad of seven years, in a land so afflicted.

The outcome was his transformation from a cosmopolitan to a national Jew and the creation of a world-wide Jewish national movement.

As a consequence of such a change in the man he gradually altered his religious ideals, drawing over nearer to the practices of his people. His mental attitude was stated in his famous expression that "a return to Judaism must precede a return to Zion."

I am of the opinion that had he lived he would have gradually become a conformist, as for example:

I recall that the Sabbath morning after the adjournment of the Third Zionist Congress at Basle, I walked to the synagogue with six or eight others. Dr. Herzl and Mr. David Wolffsohn, of Cologne, in the lead, Mrs Wolffsohn and I followed. My attention was called by Mrs. Wolffsohn to the gentlemen before us. To my great amazement I noted that Mr. Wolffsohn was teaching Dr. Herzl the Berachoth to be said over the Torah.

My astonishment can be imagined. The leader of the greatest Jewish movement to be so little conversant with the Hebrew language!

Since then I have become cognizant of the great power of Zionism to arrest the bleeding to death of the Jewish nation, by attracting anew those, usually the most intellectual, talented and cultured Jews, disgusted with a stagnant Judaism.

He was the greatest leader of men that I had ever met. I venture to say that he will bear comparison with the leaders of other nations without disparagement.

As an organizer his work and ability speak for themselves. In eight short years, of no consequence in the life of nations, he created one organization of from 400,000 to 500,000 members—almost from pole to pole, and from the Orient to the Occident. It is almost unnecessary to state that a congress of hundreds of men of intellect, zeal and ability, coming from perhaps twenty-five countries, with hundreds of ideas of Zionism, should at times grow excited if not turbulent, yet such was the marvelous power of Theodor Herzl that he easily dominated them and imposed his will upon the congresses, yet so gracefully that they were almost persuaded that the initiative came from the floor.

Such a power is usually baneful to both leader and followers, but such was not the case with Dr. Herzl, whose modesty and wisdom easily prevented or quelled disorder or opposition.

I remember that the discussion over the colonization of Cyprus as a stepping-stone to Zion was very heated, and promised trouble. The splendid leadership of Dr. Herzl shone to great advantage, his words inspired confidence in those that disagreed with him, satisfaction from those that agreed and admiration from all.

As a parliamentarian honor must be awarded without stint, both as presiding officer and debater.

In debate none could cope with him, the greatest appeared dwarfed beside him.

After the lapse of years striking sentences of his speeches come readily to my mind; others were perhaps better orators, yet none made such telling and lasting impressions that time seems unable to efface. Many of them bear the imprint of prophesy. When he presided the most perfect order pervailed in spite of the Continental system of parliamentary law that seems to invite endless discussion and excitement.

As a diplomat the deeds of Dr. Theodor Herzl excite my boundless admiration. It is an easy matter for a nation, no matter how small, settled upon its own soil, with its history, literature, language and customs, to command respect from other nations; but the representative of a despised people, the butt of 2000 years of ridicule and persecution, speaking all languages but their own, inhabiting all lands but their fatherland, almost without a history, literature and customs separate from the nations among whom they dwelt, scattered and weak; Dr. Herzl by means of his genius inspired respect for his people. All rulers and ministers showed more than respect, many sympathy, while some even exceeded the bounds of mere respect and sympathy.

A splendid foundation has been laid for future diplomatic endeavors.

At the close of the Third Congress Dr. Herzl was so well pleased with the progress made by the organization in all its branches that he exclaimed; "Now Zionism can do without me." That we shall soon behold his equal, in so many branches of statesmanship, as organizer, worker, executive, orator and diplomat, is not at all likely; such men are born, but rarely. His colossal labors should be divided among a number to avoid a like unhappy repetition. The Jewish national movement, known as Zionism, did not originate with Dr. Herzl, nor will it die with him; it will go on from goal to goal until Zion is gained. It was Dr. Herzl's desire to rest in Palestine, the land of our fathers.

I hope some steps will be taken to execute his wish and to create another, centre around which the scattered tribes of Israel may speedily gather about their uncrowned king.—*Jewish Exponent.*

ISRAEL'S MESSENGER.

Shanghai: Friday, 2nd December, 1904.—5665.

THE FEAST OF LIGHT

THE Feast of Hannukah which will be celebrated in our Synagogues and homes alike this evening by the Jewish people all the world over, is one of the most beautiful ceremonies of our religion. Every successive night the light will be increased by one until the last eight days of its observance, when the whole of the eight lights will be seen illuminated in every Jewish house. Hannukah or the Feast of Light has been instituted by our ancestors some 2,074 years ago in commemoration of the miraculous victory achieved by Judas Maccabees against an overwhelming force of Antiochus Epiphanes. At that time the Jewish nation was threatened extermination by the Greeks; and had it not been for the Hasmonaen and his five children who fought with a small army with indomitable valour, there would have been no Jewish race extant. The tyrant rule of Antiochus has stirred the Maccabees to recover their lost independence and they made a glorious struggle—quite unparalleled in the history of our race—to preserve at all cost their nationality and religion. "When Apelles," says Prof. Graetz in his history of the Jews, "one of the Syrian overseers, reached Modin, to summon the inhabitants to become idolaters and to abandon the Law, Mattathias and his sons immediately appeared, and when commanded to set an example of submission, the former answered: "If all the people in the kingdom obeyed the order of the monarch, to depart from the faith of their fathers, I and my sons would abide by the Covenant of our forefathers." When one of the Judaeans approached the altar to sacrifice to Jupiter, Mattathias could no longer restrain his wrath, but rushed upon the apostate, killing him at the altar. His sons armed with long knives fell upon Apelles and his troops, killed them, and destroyed the altar. This act proved the turning-point, and an example of courageous resistance in contradistinction to inactive despair was thus given by the heroic band. Immediately after this attck upon the officers of Antiochus, Mattathias cried out:

"Whoever is a zealous defender of the Law, and whoever wishes, to support the Convenant, follow him."

It would fill several columns of this journal were we to reproduce from "Graetz's History of the Jews" the detailed account of the heroic deeds and valour of Judas Maccabees and his followers who were animated by the desire to regain what they had lost and to uphold their religion from total extinction. "If ever," says Prof Graetz, "a war deserved the name of "holy," the one undertaken by Maccabaens certainly proved worthy of that appellation." There is nothing more beneficial to the Jews than to possess a complete knowledge of their religion and history of their race. The victory achieved by Judas Maccabees over an idolatrous foe is one that concerns not only the Jews but mankind at large also. It was the victory of monotheism over paganism. Had the Jews at that time been defeated by their enemies, the march of civilization would have been checked and consequently superstition and darkness would have reigned everywhere. Happily for all of us the world had been spared this shocking regime and to day we are coming nearer and nearer the events foretold by the prophets of old.

The lesson that Hannukah conveys to us is one that should not be ignored; now that we are bewailing the loss of religious hold amongst us. It is true that spiritually we are not so sound as were our ancestors, but nevertheless we need not be pessimists. Never before in the history of our race was Judaism so threatened of extinction than at the time of Antiochus. Judaism was at that time threatened likewise by the rapid march of Hellenizing tendencies that grew up within its fold. Like the radical "Reformers" of the present generation they threatened to sap the foundation of Judaism. Happily it triumphed over all these shocks and it will survive still more the materialistic tendencies of our generation. The urgent need of the moment is one of unity. We want no further splitting up into sects. The origin of the downfall of our nationality was want of union amongst us and for Heaven's sake let us not repeat the same tragedy now that we are marching confidently to regain Zion. Any attempt on our part to disturb our peace leads us further from the ideals of Judaism. In the words of our Sages let us "Prepare ourselves in the antechamber before entering the palace."

EDITORIAL NOTES.

The October number of *The New Era Illustrated Magazine,* is to hand, which continues to maintain its usual high standard of efficiency. The selections from Rabbinical literature (extracts from which we reproduce elsewhere) from the gifted pen of the Rev. Dr Max Schlesinger are one of the chief features of the Magazine. To place before the uninitiated the beauties of the Jewish literature in the vernacular, will not fail to be productive of good results. For this reason—if for no other else—a Jewish Magazine such as the *New Era* ought to be in every Jewish home.

Amongst other contributed articles there are:—The Latest Rothschild Benefaction; Prof. Schechter's Message; Light on the Roumanian Jewish situation; etc. It is altogether an excellent number.

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The American Israelite states that the synagogue at Nagasaki was built by a Japanese woman who married a Jew, and that when he died she built the synagogue in his memory. This is incorrect. The Synagogue was founded by the late R. H. Goldenberg who married a Japanese lady. The latter and her children—two sons and a daughter—have ultimately embraced Judaism.

"The Red Cow and the Vow."

SKETCHED BY RABBI S. ROSENBERG.

Had Ephraim, the blacksmith, lived thirty centuries ago, at that period of history when a red cow was valued among the Jews almost as high as gold or diamonds to-day, he would, perhaps, have been looked upon as the Rothschild, or Vanderbilt, of Jerusalem, for his red cow was, in the true sense of the term, a "Porah A'damah" (red heifer) with not one white or black hair on her skin. Such a cow was worth a fortune in those good, old days.

But Ephraim, the blacksmith, was not so fortunate, having been born three thousand years later, and not in Jerusalem, but in a little country town in Galicia, and though his was a genuine "Parah A'damah" (red heifer) no Jew would have been willing to pay even the small sum of ten florins for her, had she not given six bucketfulls of milk regularly once in every twenty-four hours, and it was due to this abundant quantity of milk that she was estimated to be worth between seventy and eighty florins.

But for this red cow, Ephraim, the blacksmith, would, perhaps, have starved to death with his whole family. His trade, as blacksmith, had yielded very little income for him, in that little country town of his residence, where the shoeing of horses, and hooping of wheels were considered dead luxuries; and, as his shop was closed half of the time for want of work, Ephraim could not support his family on his trade alone.

Ephraim, the Blacksmith, his wife Gittel, his two grown-up daughters and his four little ones, had many a day gone hungry, not having a morsel of bread in the house. But no one could have endured this heavy weight of extreme poverty, with as much patience and courage as did Ephraim with his household. Such an inexhaustible amount of patience and courage to endure hardship can be found only among the real pious Jews, who firmly believe that sorrow and suffering come from God, who guides the destinies of men and provides for their necessities.

The only source of livelihood for this poor family was the red cow which, as already stated, never failed to give six pailfuls of milk every day; a veritable treasure for a poor family like that of our friend Ephraim. One pail of milk was used in the household and the other five pails were disposed of in some of the neighboring towns, realizing a daily income of between seventy and eighty kreuzer, a sum sufficient to keep the wolf away from the door.

It stands to reason, then, that the cow had received her full measure of attention on the part of the entire household. She was fed regularly twice or three times each day. Whether there was any food for the family or not, made no difference to her. Her stable was kept much cleaner and made more comfortable than were the rooms in which lived our friend Eph with his family. The least sign of illness which the cow betrayed was cause of anxiety for the entire household. In a word, the cow's health was of greater importance than that of any member of the family. In his daily prayers, in which he supplicated God's aid and protection, for himself and family, his cow was never forgotten.

Besides being the breadwinner of a whole family, the cow had other good traits which had gained for her an enviable name for many miles around. She never wandered astray, was regular in returning home from the field every evening; had never lifted a child on her horns, stood patiently while being milked, and never kicked over the bucket of milk.

No wonder, then, that Ephraim was the object of envy throughout the entire neighborhood, all on account of this good cow.

Coming home one day from his shop, where he had been working steady for some few weeks past, Ephraim was suddenly taken seriously ill.

"Gittel," said he to his wife, "I feel dangerously sick." This was the beginning of a series of many sad days for this extremely poor family. Eph was down with typoid fever; the country feldsher (physician) attending him, has given up every hope of saving the patient. The case was all the more aggravated from the lack of means necessary to fight the sickness. With sunken cheeks, skinny limbs and his eyes closed, Ephraim lay on his sick-bed, at the foot of which stood his wife Gittel, crying bitterly, at the sight of her poor, sick husband.

"It is all over with him now," she murmured to herself. "Heretofore, he would, at least occasionally open his eyes, and inquire about the cow, but now he is indifferent about everything."

"What are you crying for, Gittel?" said he to her "You know full well that the Lord is merciful and gracious, showing his loving kindness to the widows and orphans."

"Don't speak that way," she replied, sobbing more pitifully than before. "Your case is not half as serious as you imagine. You will not die. Something must be done to avert the evil decree."

"I do not understand you, Gittel; what do you mean?"

"Penitence, prayer and charity can avert every evil decree. Thus is written distinctly in my Machsor," was her prompt reply.

This remark provoked a sad smile on the lips of the patient. "Penitence!" he exclaimed, "what for? I have never committed robbery or murder. Prayer? Thank heavens, yes, I never missed one morning, afternoon or evening prayer, be it at home or at the synagogue. But charity? Where shall it come from? Indeed, I would be the last person on earth to begrudge charity to the poor and needy, were I not pressed down under the heavy weight of this gnawing poverty, resting on my shoulders."

"No, Ephraim, you must not speak that way. There are many others still poorer than we are. We have at least a cow from which we draw our living. Others have not even that much."

"What do you wish me to do, then?" he impatiently inquired. "Shall I sell the cow and divide the proceeds among the poor?"

"Let the cow go as a kaporah (atonement) for your good health and precious soul." This last remark had shocked the patient to such a degree that he was ready nearly to jump out of his sick bed.

"Gittel, have you, God forbid, lost your senses?" he remonstrated. "To sell the cow—never —I rather die."

"Calm yourself, husband," said she, as she gazed at his eyes, which betrayed excitement. "I can see in this only the hand of providence. With God's will and grace, we may soon have another cow, for the great, good Lord has plenty of cows. Take my advice, Eph, and make a solemn vow that as soon as you recover from your present illness, you will sell the cow and distribute the money among the poor."

A great struggle now manifested itself in his breast; the desire to live finally prevailed, and he forthwith vowed that upon his recovery he would sell the cow, and the money thus obtained to go to the poor.

And, strange to say, the patient successfully passed the crisis, the illness decreased, the fever was broken, his strength gradually came back, and in about three weeks time, Ephraim was able to be up and about. The rejoicing in the family can scarcely be described. "Well, Eph, what did I tell you?" his wife would say to him every now and then. "Charity is, indeed, the most efficient cure for all ailments. All the physicians and medicines in the world can not begin to compare to it. You see, Eph, how good it is for a man to take his wife's advice!"

But Ephraim was not in the least overjoyed. The thought that he would have to sell his cow, devoting the money for charitable purposes, had haunted him like a demon, by day and by night. What shall he begin to do without a cow? wherewith will he support his family?

Often the idea would strike him that a vow is, after all, of minor importance; that when the execution thereof meant the final ruination of an entire family, as it was the case with him, the violation of the same was not only permissible, but even preferable.

Such and similar thoughts flashed into his mind, and he would have surely have broken the vow had it not been for the urgent and frequent remonstrances of his wife, who kept on pleading with him to make his vow good.

He had been thinking over the matter quite seriously, trying to find a way out of this dilemma, and finally a saving thought came to his mind.

"Gittel," said he one day to his wife, "to-morrow I am going to take the cow to town to sell her. I am in duty bound to keep my vow. If the Lord dealt so mercifully with me in sparing my life, I, too, must bring some sacrifice in order to show my gratitude. To-morrow you will make the necessary preparations; you will also bring me the white rooster along."

What are you going to do with the white rooster?" she queried.

"I want to sell it, too; he crows too loudly in the morning, disturbing my rest."

It was one of the saddest days in Ephraim's household, when he seated himself the next day in his waggon, to which was attached his favorite cow. It assumed the appearance of a funeral procession accompanying the remains of a noted personage in the community.

Great excitement prevailed everywhere on the market. Hundreds of butchers and cattle dealers had congregated around Ephraim's waggon, admiring the beautiful cow.

All were unanimous in their opinion that such a magnificent specimen of a cow had not been seen on the market in quite a long time. She was worth 30 florins, if only for slaughter.

"Ha, Mister, are you going to sell this cow?" inquired one of the bystanders.

"To be sure, I am going to sell this cow," was Eph's prompt reply.

"And how much do you ask for her?"

"Fifty Kreuzer; half a florin will take her."

"Oh, you are only joking—trying to poke fun at me. Joke aside, how much for the cow?"

"I told you already fifty Kreuzer; half a florin will buy her."

"No doubt she is sickly," rejoined the prospective buyer, but even so, her skin alone is worth at least five florins."

"I tell you she is sound and healthy," retorted Ephraim; "you may examine her and find out for yourself."

"All right, then, I'll take you at your own joke. Here, you take the 50 Kreuzer, and I'll take the cow."

"You can have her, but under one condition. With the cow, you must buy also this white rooster."

"Is that all? Very well I buy the rooster too. How much for it? I suppose one or two Kreuzer, that is, judging by the price of the cow."

"You are very much mistaken, sir," quickly responded Ephraim. "For the rooster you must pay me 80 florins."

"Ha, ha, ha, 80 florins for a rooster; I don't want it."

"Then, good bye, friend. Without the rooster you can not get the cow either."

Our friend keeps on bargaining for an hour. Meanwhile the butchers and other connoisseurs had whispered into his ear that the cow was worth 80 florins.

At last, the bargain is closed. He pays to Ephraim 80 florins for the rooster, and 50 Kreuzer for the cow, as per agreement.

Accepting the money, Ephraim turns to the bystanders and says:

"Friend, you are all witnesses that I sold the cow for 50 Kreuzer, and the rooster for 80 florins."

"Yes, we are witnesses! Ha, ha, ha," they all answered and laughed.

An hour afterward, Ephraim called at the house of the rabbi.

"Rabbi," said he, "I vowed to sell my cow and give the money to charity. I just sold her for half a florin. Pardon me, Rabbi, take this amount and distribute it among the objects of charity of your acquaintance. Good-by, sir!"

Late that afternoon Ephraim was on his way homeward and there was tied to his waggon a fine, fat cow, but a black one.—*American Israelite.*

AN APPRECIATION OF PRESIDENT ROOSEVELT

The Jewish Daily News, of New York, has published estimations of President Roosevelt from prominent Jews. In view of the recent election of President Roosevelt the following appreciation of him by Judge Mayer Sulzberger, of Philadelphia, published in the above journal will be read with interest:—

President Roosevelt's character and achievements are such as to make us all proud of him as a representative American. The question of immigration has been treated by him on the broadest basis of patriotism and humanity. Impelled by the former, he has been quick to appreciate the gain to our land by the accession of intelligent, industrious and enterprising citizens from abroad. Stirred by the latter, he has ever exhibited a tender sympathy for those who add to their other qualties a readiness to sacrifice the most precious associations for the sake of enjoying persenal and religious librety.

While in our international relations he has been a consistent follower of Aaron, seeking peace and pursuing it, he has never abated one whit of the dignity and honor of our flag. Whenever a word or act could promote the peace of the world he has spoken or performed it, and after his years of administration we are not only at peace with all the world but doing good service in promoting peace between the other nations.

The President's course on the social question is the outcome of large views and unflinching courage; by his wisdom the great coal strike, which threatened the gravest consequences, was settled without injury to the rights of any.

In this, as in other acts of his administration, he has shown himself ready to do right, as he sees it, without fear, favor or affection, and has displayed a character firm without obstinacy, just without severity, brave without rashness and prudent without timidity—a character which history will rank among the most eminent who have been called to the highest service of the republic.

It is related in the Midrash that once when a son and heir was born to a Roman Emperor the Jews could not take part in the general rejoicing, because the day happened to be the Ninth of Ab. By a strange coincidence this son died on Hannukah, when the Jewish quarter was lit up with the lights of the Festival. Owing to these accidental circumstances many Jews were murdered in cold blood by Roman legions.

RELIGIOUS BELIEF.

The Rev. Prof. Dr. H. Gollancz, preaching at the Bayswater Synagogue, London, said:—

For little more than a week a highly interesting and continuous correspondence has been conducted in the columns of an important daily newspaper, originating in a frank and fearless letter headed: "Do We Belief?" Although it would be quite impossible within the time at our disposal and in this assembly to discuss the question as to what we, as Jews, believe, and what we do not believe, as to how much we believe now of that which our forefathers once believed, or as to what proportion of our daily acts is performed as the direct outcome of belief—nevertheless some few words on this head may be useful and instructive, and, above all, may have the effect of setting us thinking upon problems concerning which we may never have thought before. It is a subject especially appropriate for this Sabbath, after the close of the solemn season when we begin anew the reading of the Holy Book; appropriate enough whereupon to take stock of our belief and religious convictions. The original writer, "Oxoniensis," who started the discussion, has put this point admirably when he remarks: "A religion must necessarily issue in morality. Whether we take it that religion is morals touched with emotion, or morals religion reduced to practice, in either case there must be some tenets or principles of a practical kind to guide us in the difficult thoroughfares of life." And he then draws two contrasting pictures, the one showing life as it should be, the other representing modern life as it is. Not one whit too scathing is the implied indictment launched forth upon the world to-day by the author of this letter. I have not hesitated to reproduce the expressions used to represent some portion of the ideal of the higher life, the truly religion life, because, as some of you will know, they happen to be contained in a book which we Jews do not recognise; for not only in spirit, but to the very letter, these declarations, if they belong to any "ism," belong to, being derived from, Judaism. And here I would join issue with one who has taken part in the discussion—no less a one than the Bishop of London, who, doubtless true to his convictions and loyal to his position, is ever ready to refer the civilising influence which has made itself felt in the world during past ages to the Gospel of the Founder of Christianity, and wilfully to ignore the claims of Judaism in this respect. By the mathematical process of substitution, might I not, speaking on behalf of the faith to which I belong, with equal, if not greater right, use his very words, substituting "Judaism" for "Christianity" and the "Bible" for the "Gospel"? It would take too long, I would say, to state the part which the Bible has played in the morals of Europe. It was the Bible that taught morality in Europe. It was the Bible that brought the stream of purity and hope to Rome. It was the Bible which civilised the wild and warlike tribes of Germany, which converted the barbarous Briton. It was the old Bible that taught the dignity of labour, that gave woman the position she occupies to-day, that inaugurated the schools, that produced the passion of pity for the suffering, and that raised our hospitals. It is the Bible which is purifying the life of this great city. Each of these items might be made the theme of an entire discourse in favour of the claim of Judaism as its foster-father, and the Bible as its handmaid; but addressing as I am a Jewish audience, it is sufficient to make the general statement to be understood. Not the Gospel exclusively, but the Bible originally, has silently and gradually brought about a revolution in man's morals; not Christianity *par excellence*, but Judaism from the earliest times. And yet, if we look at the world as a whole, not separated by a division of tongues, not divided off, alas! by the barriers of religious systems, must we not lament that the practice of morality and virtue falls far short of the ideals of morality and virtue, which have been placed before mankind by the various faiths which have risen up in the world, all having so much in common as regards the ethical portion of these faiths—the rules for the proper conduct of life? Otherwise, would poverty, misery, and vice be of such huge proportions as they are found in the world? Would unholy war, with its attendant savagery, disgrace our times and make us blush when the words "civilization," "humanity," "progress" are uttered? As far as concerns us Jews, I am reminded of the words of an ancient Latin author: "Fas est et ab hoste doceri"—it is allowable to learn even from one's enemy. Let us learn from the faults of these who are the enemies of the world's progress and peace. Let us take to heart the undoubted lesson of goodness and true religion, the rules for the human conduct which are as old as the world, and have the the stamp of a Divine origin as the evidence of their truth. Let us continue to be true to the teachings of our faith, which inculcates the spirit of humility and self-sacrifice, the love of innocence and purity the desire to bear with others weakness, and to be quick to pardon, to act justly, and to show kindness to those in need, and to evince sympathy with the sick and suffering ones of earth. Do we believe? Whatever may be our attitude towards details (and no body of men ever agreed on matters of detail, whether it be a question of religion or anything else), we Jews—all Jews, I may say—do believe in the fundamental principles of Judaism. Judaism is elastic enough to admit of the greatest variety of thought in matters of particular points. The great Maimonides has even been blamed for formulating, and, so to speak, stereotyping "Articles of Faith." But the "groundplan" of Judaism "is settled"; simple, indeed, and without imposing an impossible tax upon the common sense and reasoning powers of the Jew. What is it, in a word, that we Jews must, and do, believe? We believe in the unity of the God whom we worship; we believe in Israel's selection for a special mission in the world; and we believe in a future life. All else in Judaism is derived from these cardinal beliefs, or, I should say, centres around them. And, in justice to the Jew, let it never be said as regards our religious ceremonials, that the Jew holds any other creed than that a moral and religious life is above systems of morality and systems of religion. Witness the prophecy of old: "In that day God shall be One, and His name One." However difficult it may be for us to realise how this prophecy will once be fulfilled, we must yet have the faith in this, as in the other mysteries of human and national life to believe that God's Word will be brought to pass. Who knows but that it may occur by the process of "give and take," without which even the world of Nature cannot thrive and live on. Religious systems may one day amalgamate to produce religion.

We have but faith: we cannot know;
For knowledge is of things we see;
And yet we trust it comes from Thee,
A beam in darkness: let it grow.

Religion and Morality.

There is a great deal of loose talk about the possibility of a man being moral without being religious, though, of course, it is agreed on all sides that a man can be religious (or what goes by that name) and still not be moral. Still, a man to be truly religious must be moral, for morality is the flower of religion, and we further contend that in the composition of every moral act the religious element must enter. The Sunday School superintendent who knows his catechism by rote and daily recites his creed may appropriate to his own uses the funds of the church and thus divorce his ethical from his religious life and prove the contention that a man may be religious and still not moral. But the reciting of the

creed does not constitute religion, nor does ritualism spell out its essence. Indeed, roguery is incompatible ritualism, but roguery is incompatible with true religion, which means "walking before God and becoming perfect." The man who is truly religious understands that his religion must result in a life which makes God the ideal of all his aspirations. Our friends who speak derisively of religion and put morality upon a pedestal tell us that men like Felix Adler have broken entirely with religion, and still it would be difficult to find a man who for purity of heart and nobility of action could begin to compare with his saintlike character. But these men make an assertion which they can not prove. We are satisfied that Felix Adler would resent the charge that he had broken with religion. We know that he is averse to removing the word religion from the vocabulary of his thought. It would be a sorry day for mankind whenever that would take place. There may be a few choice souls, the elite of mankind, who might be able to get along without religion, but we even doubt this. These men forget that they are the spiritual heirs of the accumulated religious life of all their antecedents, and it is this that helps to keep them in line with the good and true. However, the masses among makind still need religion. It is a strong deterrent in keeping men away from the down-pulling and degrading forces of life. We believe that the belief in God and the hope for mortality have contributed largely towards the civilizing of the human race and towards taming the brute and savage in man, and that it will continue to exercise a most potent and healthful influence over all future generations. Humanity can not get along without religion. Mere morality is not sufficient. We do not wish to be misunderstood. We do not belong to that category of men who speak sneeringly of "mere morality." Were we asked to make our choice between the man who was devout and earnest in the recital of his prayers and in his avowal of his belief in God and forgot to carry his God out into his life, and that man who was not so earnest in his devotions, but who was nevertheless devoted to the good and the true, we would, of course, give our preference to the latter. Still, we are of the opinion that the moral life is in a great measure contingent upon religion. The man who stands for the right and the true recognize the fact that he is not a law unto himself, that there is a higher law, whatever he may call it, to which he is responsible. And this very fact constitutes the main element of religion. Religion is the recognition of a power not ourselves, with whom we stand in certain relations and upon whom we feel ourselves dependent. The rites and rituals do not constitute religion. They are simply the outward paraphernalia. If by religion these are meant, then, of course, morality is not contingent upon religion; but if religion means the recognition of a higher law, there can be no question but that the moral man means the religious man and the religious man means the moral man.—*Jewish American.*

NATIONAL TRIBUTE FOR THE CHILDREN OF DR HERZL.

Amount already acknowledged	$ 219.00
S. Leopold Esq.	4.00
"E. S."	2.00
Total	$ 255.00

The subscription list will be shortly closed and those who have not yet subscribed and wish to do so, are kindly requested to send their contributions to the Honorary Secretary of the Shanghai Zionist Association, No 6 Nanking Road, and it will be officially acknowledged in the "Israel's Messenger".

Mr Robert Nathan, of the Indian Civil Service, has been appointed Private Secretary to Lord Curzon, Viceroy of India. Mr Nathan is a brother of Sir Matthew Nathan K. C. M. G., R. E., Governor of Hongkong.

It is a man's consciousness of a weakness, not the weakness itself, which makes it conspicuous.

A Jewish Deputation Received by the Tsar.

The day of the Rejoicing in the Law resolved itself, in Wilna, into a day of political rejoicing. For on this day, the local Rabbi, at the head of a Jewish deputation, had the good fortune to be introduced to the Emperor on his return journey from Odessa, to present him with a magnificent Scroll of the Law, to greet him with an address, and to elicit the following gracious words from the lips of the monarch: "I thank the Jewish community of Wilna for the feelings to which they have given expression. I am sincerely touched. I thank you also for the Scroll which you have offered me." The address of the Rabbi referred to was as follows: "Your Imperial Majesty, Most Gracious Ruler! In the ancient prayer which we Jews send up to the King of Kings, we pray the Lord to grant you, most gracious ruler, health, happiness, and dominion over your enemies. At the call of your Imperial Majesty all sections of the population of the kingdom became united in one inseparable family ready, in self-denial, to bring sacrifices, and to pour out their blood, for the Tsar and the Fatherland. May the brotherhood on the battlefield serve as a pledge for brotherhood and an indestructible covenant in time of peace under the benign sway of your Imperial Majesty. In giving expression to the loyal feelings of the Jewish community of the City of Wilna, we consider ourselves fortunate to be able to express to you, most gracious ruler, our boundless gratitude for the good-will which gives us hope for a bright future. We humbly beg your Majesty to accept at our hands the Torah, the Tree of Life. May the blessing of God shelter you, most gracious ruler, her Majesty, the Empress, the Heir to the Throne, and all the Royal Family. May the Lord bless the rule of your Imperial Majesty for the well-being of the Fatherland!"—St Petersburg Correspondent of the *Jewish Chronicle.*

DIFFERENT WAYS OF LYING.

There are a thousand ways of lying, but all lead to the same end, says *Success.* It does not matter whether you wear lies, tell lies, act lies or live lies—your character is ruined all the same.

There is no more demoralizing influence in modern life than the unnatural straining to seem other than we are. Nothing else so quickly lowers self-respect, takes the fine edge off honor and blunts the conscience as the sense of being a sham, a gilded fraud or an unreality. It cheapens standards, lowers ideals, saps ambition and takes the spring and joy out of living. No man can make the most and the best of himself until he is absolutely honest with his own soul and unfalteringly true to his highest ideals, and this is impossible while he is a living lie.

QUITE SO!

Many otherwise honest people have no conscience in respect to newspaper bills. They pay the first year's subscription and thereafter consider their liability at an end. Statement after statement may be sent them, collectors may call, but the requests to pay are usually met with a smile of regret or a grunt of never ordered the paper, don't want it, haven't time to read it. And after receiving the paper for years, taking it from the postoffice regularly with the post date of their subscription label staring them in the face, they ask the postmaster to send a notice of refusal to the publishers. They have no intention of being dishonest, and resent the least imputation about paying honest debts. We are thankful to say that we have but few such subscribers on our list. We desire to have a less number, and respectfully request an early remittance from those in arrears.—*Catholic Sentinel.*

CORRESPONDENCE.

[The Editor does not hold himself responsible for the opinions of correspondents, and the publication of any correspondence does not necessarily indicate his concurrence with the views expressed therein.

He reserves to himself the right to publish or reject any contribution.

The real names and addresses of all Correspondents should always be sent in, not necessarily for publication.]

REV. DR. EDKINS ON THE COINCIDENCES IN THE TIBETAN LANGUAGE WITH HEBREW WORDS.

To The Editor Of The "Israel's Messenger"

Sir:—In studying the language of Tibet I have noticed the following coincidences with Hebrew words:—

Rab is first, excellent, very

Yin, it is so, is Hebrew *yesh.* Aba wizard. Hebrew *Ob.* Rigs-pa, to know, Hebrew, *Yadagh*

Lob—pa learn. Hebrew *lamad*, taught. M the pual from *melumdai Shir*, trained to sing. Lum may be the Tibetan lob.

Gad—po, old. Hebrew *Kedem*; *Kadam*, was old

Byed—pa, to do. Hebrew, *paghal. Ayin* in Hebrew was often evolved from *Tsadi.* Ultimately it might be formed from D. In that case *byed* is *pagh.* Od, light. Hebrew *Or;* Chaldee *nur*, fire.

Lab, speak, is *dab* in *dabar*

Chiri—ba, sing, song. Hebrew *shir*, song.

Adod, love Preterite dod. Hebrew *dod.* love

Lha, god. Hebrew *Elohim.* Lassa, Hlasu, land of the gods. Sa, land, Hebrew *Sadeh*, field.

Yab, father. Hebrew *Ab.* Yum, mother. Hebrew *Em.* Rkang, foot, Hebrew Regel.

Bu, son. Herew *Ben*, Son

La, to, for. in Hebrew *le*

The view I hold is that the Semitic race occupied territory adjacent to Tibet at one time. They afterwards moved west to the Chaldean mountains, Syria, Arabia and Palestine. When they were neighbours of the Tibetan people, the Semitic tribes learned to prefix *m, a, h* to verb roots. This is a characteristic of both Tibetan and Semitic speech, but especially of Tibetan, which has the prefixes *g, b, m, a.* At present they are in Tibet written, but usually not pronounced. The letter *h* in the Tibetan and in all Semitic languages is evolved from *d, t* or *s*, just as in Greek *h* represents a lost *s* or *t.* When the Semitic people were in the neighbourhood of Tibet this evolution of *s* or *t* to *h* had already taken place. Monosyllable notes are all extremely ancient and are found scattered through all languages.

The Arabs say sahib in place of the Hebrew Rabbi. It is not certain that Arabic is older than Hebrew. The existence of *rab* in Tibetan may be taken as evidence of the superior age of Hebrew in regard to some words.

Yours faithfully,

Joseph Edkins.

Shanghai Nov. 21st 1904.

ANGLO-JEWISH ASSOCIATION.

A CALL ON THE GENEROSITY OF THE SHANGHAI JEWISH COMMUNITY.

To The Editor Of The "Israel's Messenger."

Sir:—Please grant me space in your valuable columns to bring forward the claims of the Anglo-Jewish Association on the liberality of the Jewish Community of Shanghai. The generous help the Community has rendered me in the past will, I am sure, not be with-held now when our Association is in a financially critical position.

From almost all parts of the world applications for help are being always received by the Parent Association—help for people who are suffering whether from starvation, persecution or want of education etc. To meet these demands the Association has to strain its resources to the utmost. It has lately incurred a responsible liability which it is difficult to wipe off unless Co-religionists and sympathisers all over the world extend to them their liberal aid in donations and or subscriptions.

I therefore earnestly hope that present subscribers will see their way to increase their subscriptions according to their means and also that those who are not members of the Association will also send in their contributions so that remittances for collections made in Shanghai will compare favorably with those of other countries.

There is no other Association which deserves so much support as the Anglo-Jewish Association as the results of its work are spread all over the globe and indirectly beneficial to all Jews.

Yours obediently,

E. Jonah,

Honorary Secretary & Treasurer

Shanghai, 25th November 1904.

A QUESTION FOR MR. S. J. SOLOMON.

To the Editor of the "Israels's Messenger"

Sir:— In you last issue Mr. S. J. Solomon in the course of his remarks on the lecture given by Mr. N. E. B. Ezra, said, that " our attempt to go back to Zion is for the sole object of being able to observe our religion as we ought to do." I shall feel much obliged if Mr. Solomon will kindly enlighten me as to what we Jews are disregarding in our religious observances in the land of our dispersion.

Thanking you in advance for inserting this letter in your valuable journal.

I remain

Yours obediently,

Enquirer.

Shanghai, 24th November 1904.

The Rev. Dr. Gaster has been presented by the German Government, through the British Foreign Office, with a beautiful bronze plaque, in commemoration of the bi-centenary of the Berlin Academy of Sciences, which he attended as the delegate of the Royal Asiatic Society.

Dr. Max Nordau has contributed 500 francs to the National Tribute for Dr. Herzl's children.

THE DAWN OF A BRIGHT ERA.

A CONFERENCE OF ORTHODOX RABBIS IN NEW YORK.

Orthodox Jews Consider Reform Movement a Menace to Judaism.

Sweeping Denunciations by Rabbi Peikes.

WE take the following from the *Hebrew Standard*, of Sydney, dated 7th October, which fully justifies our attitude on the subject dealt with editorially in our issue of the 21st October:—

A conference was recently held in New York, to which orthodox Rabbis of the United States and Canada attended, and, says our correspondent, they have begun warfare against the higher criticisms of the Old Testament and the encroachments which the Reform movement is making upon the Talmudic faith.

Acting as spokesman for his colleagues, Rabbi Peikes said:

"We are meeting for the purpose of trying to bring the Hebrew people back to their true religion, from which the *reform movement* and *neglect of Hebrew laws and traditions* have taken them.

"While there are still many orthodox Hebrews there are far too many others who no longer observe the Sabbath, who keep their places of business open on that day, fail to attend the synagogue, disregard the laws as to working, touching fire, &c., on Saturday as well as the dietary provisions and many other matters which are the basis of Judaism. We want to bring them back to these things and to have them taught to their children, and we also want to have the Hebrew hospitals administered according to Hebrew humanitarian principles."

Still another important question considered by the Convention is that of inter-marriage. It had already been decided by the rabbis that *the reform movement has been largely responsible for many unions in which one of the contracting parties was not of the faith*, and this point will be taken up with the others mentioned by Rabbi Peikes.

Continuing, Rabbi Peikes said:—"The difference between orthodox and reform is that the orthodox believe that as God is eternal His law is eternal, while the reformers believe in *nothing*, or only in what suits their own time, wishes and circumstances. The same will apply to the disciples of the higher criticism. We hold that where the Bible is of divine origin it cannot be criticised even where it cannot be understood. We do not, being in man's low state, question the utterances of those higher and inspired teachers whom we call the prophets. Even the Talmud does not 'criticise'—it tries to explain. If we cannot understand the teachings the fault is ours, and because of that we do not presume to doubt."

(The italics are ours. Comments are unnecessary; they are comments in themselves.—Ed. I. M.)

What Sultan of Turkey has ever commanded the suppression of the language and history of a vassal state? What Sultan has prohibited the education of a section of his subjects? What Sultan has restricted the benefits of medical science and closed his sanitariums and watering places to a section of his subjects? What Sultan has ordered the massacre of his own subjects without provocation? What Sultan has tortured convert to them to his faith, making them kneel upon sacks of short for eighteen hours a day until they embraced Mohammedanism, and abused those who would not be converted or be tortured to death between the ranks of his soldiers? —(*Russia what it really is.*)

OUR CONTEMPORARIES.

Money and Pleasure.

What will people not do to obtain money and pleasure? And says *The Examiner*:

"Money getting and pleasure seeking are the two chief occupations of the world to-day. Money is good, if honestly gained, and pleasure is good, if innocent, and kept within reasonable bounds. But a life given up to either or both is a life thrown away. There are objects infinitely worthier of our seeking than these."

The Patriotism of the Jew.

The fact whether the Jew is patriotic or not has often been discussed, and, says *The Jewish Review and Observer*:

"There is probably no class of people in the world upon whom the power of environment exercises a stronger influence than upon the Jew. He identifies himself so closely with the people among whom he dwells that the fact of his being a Jew is only secondary with him, and this is as it should be. The Jews should not remain a separate and distinct people, except as far as their religion is concerned. The old prophetic utterance has more than literally been fulfilled, 'Ye shall pray for the land in which you sojourn, for in its welfare shall ye fare well.' The Jew prays not only for his native or adopted land, but he is for it heart and soul.

Humility.

It is a great thing to be humble *The Jewish Ledger* in preaching the value of humility asks:

"Suppose some one does hurt our pride or our feelings, is that any excuse for showing offense? There are persons who have the grace to stifle their feelings at such a time and they are the salt—which is the sweetening—of the earth. There are others who, when their feelings are trespassed upon unintentionally or otherwise, cloud up so quickly and so effectively that the sunlight is eclipsed for all who are near—until something makes them forget themselves and their precious feelings, and the cloud passes, but through no will of their own. There are few occasions when we have any right to show offense. When sin is paraded, we may—but at the sin rather than the individual. When we are the injured persons, let us pray for the grace to keep sunshiny. It's a rare grace."

Let us be Israelites.

We should never deny our faith and origin for it is cowardly. In connection with this the *Jewish Voice* says:—"Let us be Israelites in name and in deed! Let us not be persuaded that our duties as children of the only One God ends in the synagogue; the precious tidings of the Mosaic dispensation are received by Israelites in the synagogue and in the Sabbath school, but they should be promulgated by them in the homes, in the public marts, and in every place where a human heart beats and longs after love and happiness. In one sense we do not believe in that doctrine which declares: 'We are Israelites in the synagogue and Americans outside of it.' Such a doctrine must necessarily generate hypocrisy—which is at all events an abomination. We are and should be American Jews or Jewish Americans in our homes, in our business places, as well as in our houses of worship."—*American Hebrew.*

We have much pleasure to announce that a meeting of the literary circle of the Shanghai Zionist Association will be held on Sunday the 4th instant, at 8.30 P. M., in the rooms of the Jewish School when Mr N. Padriachik will read a paper in yiddish on "Maccabaean". We hope that there will be a good attendance.

THE Berith Millah (circumcision) ceremony to the infant son of Mr and Mrs R. H. Elias will take place on Sunday next the 4th instant at 10.30 A. M., at their residence "Irene Lodge" No. 8 Seymour Road. to which all Friends are invited to attend. Mr J. R. Elias will act as Mohel.

Count Cassini, the Russian Ambassador to the United States declared that the war in the Far East must go on to *the end*. Who knows how far the end will reach? May be in St. Petersburg!

Kuropatkin would make a highly popular general passenger agent of a railroad. He gives up passes without an effort.

There is another rumor that the Czar is going to the front. The longer he waits the less distance there will be fore him to go.

The Pacific Baptist editorially remarks:

A monument is to be erected near New York to the Hebrew soldiers that served in the Civil War. It is deserved recognition. It would be difficult for several European nations to understand how in America the percentage of volunteers from that race was as great as from native Americans.

A story is told of a weary traveller. He had tramped along a dusty road on a holiday—sitting for a few minutes on the roadside, he became very despondent and reasoned that there was no hope for the betterment of the miserable conditions to which he had become a slave. The future seemed to hold no prospect except work, weariness, and vexation. At length he said, "I wish to be dead." Looking up he beheld the *Malach Hamoris* (the Angel of Death), and near by another with a bright knife with which he appeared to be arranging to slay the traveller. Springing up in terror, the traveller immediately realised how sweet life really is, and proceeded to beg for forgiveness for his rash wish. The All-Merciful granted the man his life and tradition says he never grumbled again.

M. Trepow Governor of Taurida, recently attended the service at the Synagogue in Theodosia. At the close of the service he addressed the congregation to the following effect: In the ranks of the Russian Army there are Jews, who, like the Russians, shed their blood and die for the fatherland. Many Jews have already distinguished themselves. Especially noteworthy is the heroic deed of the Jewish musicians of the 11th Regiment, who, during the fighting, did not cease playing, and when the chaplain of the regiment fell on being shot, assisted him until the regiment succeeded in breaking through the lines of the enemy and retreating. The Jewish musicians thereby saved the chaplain and the regiment from certain disaster. Continue to bring up your children in this spirit, and I shall be very glad if the rights of the Jews are more and more extended.

AUSTRIA-HUNGARY.

The Vienna correspondent of the *Morning Leader* telegraphed on the 14th October:—

The anti-Semitic temper of the Lower Austrian Diet was forcibly illustrated to-day by the adoption of a motion proposed by the Committee for the Furtherance of Trade to endow the Vienna Export Academy with a scholarship for Christian students. Herr Strobl opposed the motion, urging in the interest of the scholars themselves, the unwisdom of sending them out into the world branded as anti-Semites, and claiming that Jews had rendered great services to the Austrian export trade. He proposed to amend the motion by eliminating the world Christian. Herr Kolisko proposed an amendment that it should be confined to scholars of German nationality. Herr Sturm proposed that it should be opened to scholars of Aryan origin, and finally the original motion was adopted, with Herr Sturm's amendent that scholars must be of Aryan descent.

Mr Abraham Ger (formerly Lieutenant I. Tutom, a Japanese, whose conversion to Judaism we reported in our issue of the 23rd September) has left Shanghai last month for Nagasaki. He now writes that he intends going to Manchuria to join the Japanese army.

ADVERTISEMENTS.

BIRTH.

ELIAS.—On the 21st of November, 1904, at "Irene Lodge," 8, Seymour Road, Shanghai, the wife of R. H. Elias, of a son.

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12. m Shanghai 22nd April., 1904.

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H. M. BEVIS,
Manager,

12. m 5th October, 1904.

Vol. I. No. 18

Tebeth 8th 5665
Shanghai, December 16th 1904

Israel's Messenger.

מה נאוו על ההרים רגלי מבשר משמיע שלום מבשר טוב משמיע ישועה אומר לציון מלך אלהיך: ישעיה נב" ז".

HOW beautiful are upon the mountains the feet of the MESSENGER of good tidings, that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto ZION, Thy God reigneth:—Isaiah 52-7.

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A Fortnightly Journal for the Jewish home.

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A WITTY WARDEN.

In a certain town in Germany, some years ago, a man applied to the Synagogue for the vacant appointment of beadle, and was rejected. After some time, having made a fortune in business, he returned to his native place. In those days the Warden of the Synagogue was always nominated by the Grand Duke, and the erstwhile candidate as beadle obtained the Duke's nomination to the high office. The congregation had to submit, and when, in accordance with custom, the retiring Warden opened the door for the entrance of his successor, on the appointed Sabbath, the latter, remembering his former rejection by the congregation, greeted his predecessor by sneeringly remarking: "The stone which the builders rejected has become the corner headstone." The retiring Warden was equal to the occasion. He finished the quotation and declared: "This [illegible]

RELIGIOUS BELIEF.

The Rev. S. Alfred Adler, Minister of the Hammersmith and West Kensington Synagogue, London, in the course of his sermon referred to the question on "Do we belief?". He said:—

Was our profession of Faith more than mere lip-service? Did it come from the heart as well as from the mouth? Or else, why should there be so great a gap between faith and practice, between life and creed? Did they "believe with a perfect faith" the Jewish creed as codified by Maimonides? Did they live their lives in the realised presence of God and beneath the shadow of a Future Existence, counting this world but a preparation for Eternal Life? And yet he held that they did believe, but that modern life and modern conditions hid from them their God and dimmed their eyes of Faith. The risk was lest, in the welter of modern materialism, the gleam of idealism might be lost to sight. The ideals of humility, of love, of self-sacrifice, were not entirely ignored, and Judaism taught, most emphatically, "Thou shalt love thy neighbour as thyself," The "bow in the cloud," itself but a phantasy of Nature, was yet the sign and the symbol of imperishable truths. It reminded them that "all partial ill is universal good." It reminded them, in the words of Browning's "Luria," that "God's hand is still engaged upon His world. And for them, their duty in present crisis of Doubt and Faith, in the midst of these years of indifferentism and unrest, was clear and unmistakeable—theirs must ever be the spirit of humility and the spirit of love. Pride was atheism, the Rabbis taught. Only the pure in heart and the humble of spirit shall see Him.

A CALL TO SELF INSPECTION.

Archbishop Vladimir, is reported by the Russian Press to have delivered in the course of the sermon at the time of his induction to office at Kishineff the following address:—

"This national mourning is increased for many a resident of Bessarabia by another calamity, the entire failure of the crops, which in some localities has resulted in famine. Let political economists explain bad harvests and other misfortunes as resulting from natural causes, but we can see in every calamity the hand of God, who is deservedly punishing us. Even in the furious and insidious incursion of the heathen who are waging war against us we can see the right hand of God rousing us from sinful slumber, and pointing out to us the way from which we have strayed. Is it necessary to speak of the great decline of religious belief among us; of the weakening of family ties, or of the looseness of morals in all grades of society? Moreover, the cruel persecution inflicted on people of different religions, the rifling of their possessions and the shedding of blood during the greatest of Christian festivals certifies to the general unmindfulness of God and of the trampling on His Commandments, to the absence not only of Christian, but every human feeling. And lo! God, with a terrible and unceasing thunder of cannon, with incessant sounds of conflict and the deprivation of your daily bread, is arousing you and calling upon you to repent."

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RELIGIOUS BELIEF.

The Rev. S. Alfred Adler, Minister of the Hammersmith and West Kensington Synagogue, London, in the course of his sermon referred to the question on "Do we believe?". He said:—

Was our profession of Faith more than mere lip-service? Did it come from the heart as well as from the mouth? Or else, why should there be so great a gap between faith and practice, between life and creed? Did they "believe with a perfect faith" the Jewish creed as codified by Maimonides? Did they live their lives in the realised presence of God and beneath the shadow of a Future Existence, counting this world but a preparation for Eternal Life? And yet he held that they did believe, but that modern life and modern conditions hid from them their God and dimmed their eyes of Faith. The risk was lest, in the welter of modern materialism, the gleam of idealism might be lost to sight. The ideals of humility, of love, of self-sacrifice, were not entirely ignored, and Judaism taught, most emphatically, "Thou shalt love thy neighbour as thyself," The "bow in the cloud," itself but a phantasy of Nature, was yet the sign and the symbol of imperishable truths. It reminded them that "all partial ill is universal good." It reminded them, in the words of Browning's "Luria," that "God's hand is still engaged upon His world. And for them, their duty in present crisis of Doubt and Faith, in the midst of these years of indifferentism and unrest, was clear and unmistakeable—theirs must ever be the spirit of humility and the spirit of love. Pride was atheism, the Rabbis taught. Only the pure in heart and the humble of spirit shall see Him.

A CALL TO SELF INSPECTION.

Archbishop Vladimir, is reported by the Russian Press to have delivered in the course of the sermon at the time of his induction to office at Kishineff the following address:—

"This national mourning is increased for many a resident of Bessarabia by another calamity, the entire failure of the crops, which in some localities has resulted in famine. Let political economists explain bad harvests and other misfortunes as resulting from natural causes, but we can see in every calamity the hand of God, who is deservedly punishing us. Even in the furious and insidious incursion of the heathen who are waging war against us we can see the right hand of God rousing us from sinful slumber, and pointing out to us the way from which we have strayed. Is it necessary to speak of the great decline of religious belief among us; of the weakening of family ties, or of the looseness of morals in all grades of society? Moreover, the cruel persecution inflicted on people of different religions, the rifling of their possessions and the shedding of blood during the greatest of Christian festivals certifies to the general unmindfulness of God and of the trampling on His Commandments, to the absence not only of Christian, but every human feeling. And lo! God, with a terrible and unceasing thunder of cannon, with incessant sounds of conflict and the deprivation of your daily bread, is arousing you and calling upon you to repent."

Some Aspects of Jewish Confidence.

Qualities ranging between good and bad, although familiar, do not obviously lend themselves to accurate definition. But they may be apprehended with little difficulty: it is even possible to realise instinctively the approximate turning-point in their character. Of such two-edged qualities confidence appears to be the most obvious and the most usual. There is no need to enter into psychological niceties. One must only be prepared to concede that where confidence becomes self-laudatory, it converts from a virtue into something approaching a vice. Confidence and over-confidence are by no means identical —and over-confidence must always tend to conceit.

This remarkable quality of confidence the Jewish race possesses in a remarkable degree. Let us confine ourselves to England. The individuality, the strength, the subtly reacting fascination of the Jewish character, are, in some measure, involved in it as one of a number of innate and ineradicable traits. The determination of the Jew, his concentrated energy and power, must rest solely upon confidence in his own means to achieve an end; and it is a faculty that has won him a sort of respect, if no positive admiration, in the world. Of absolutely vital significance to his character, it tinges his whole life, his whole history, and casts a glamour around his everlasting struggle against unconquerable forces, as now and again he breaks down the outward manifestation of that prejudice whose spirit he is unable to quell. That Jewish determination should display occasional variation is inevitable—that will and energy should sometimes degenerate into more obstinacy, that strong faith should sometimes degenerate into mere canting pharisaical bigotry is only consistent with the littleness of human nature.

Between the two main aspects in which Jewish confidence displays itself—the politico-religious and the social —it is somewhat difficult to retain clear and separate distinctions. There is constant reaction between them—constant blending of certain elements; and it would therefore, perhaps, be expedient to pass over, as best one may, the more grave, more comprehensive, more mysterious aspect, and to fix the attention on the social tendencies upon which this side of the Jewish character tends to operate.

Naturally, the social outlook of the good and true Jew is coloured in the strongest tints of religious bias. He is of the Chosen People. If he does not hate, or even dislike, his Christain neighbour, he feels justified, at any rate, in looking down upon him. The poor Jew will speak with just contempt of Christian of the same class —even if not their superior in physical refinement, he is infinitely so in intellectual, moral, spiritual elevation. But he will also extend this contempt to circles with which he is not even remotely acquainted, and, judging by the lowest types, he will develope an absolutely obstinate and unjustifiable prejudice against the Christian, whatever his standing or education. Nor is this prejudice always confined to the lowest class of Jewry. In their case, the fact that Bible and Talmud are their sole education, their sole literature, their sole refinement, is sufficient defence. But it is irritating to observe how the fairly prosperous, half-educated Jew, who reads the papers, and can, if he chose, read books, persistently underrates the qualities, the faith, and ideals of the Englishman. No nation, it is true, has deserved more tolerance than the Jew! and yet it is, perhaps, equally true that no nation is more reluctant to respect the convictions of others. To hear the reverence with which many Englishmen speak of Jewish faith and idealism, and then to note the inconsiderate bitterness and narrowness of the liberated Jew levelled against high ideals which he cannot and will not attempt to appreciate, is disconcerting to one who desires to see the Jewish race bearing itself with that dignity and magnanimity which its faith and history would prompt one to expect.

If the want of relative adaptability is an inborn characteristic—and centuries of persecution make such mediaeval distrust highly probable—it is depressing to trace its absolute ineradicability. Two outlets are ready to receive this characteristic. Either the Jew hates, dislikes, or at least has small sympathy with the Christain, but worship firmly and fervently the faith and ideas of his fathers; or he likes the society of Christian, adopts inwardly an agnostic attitude towards religion (though he still keeps up in part an outward show of faith) and gradually becomes, in most respects, an Englishman. In the first case it is a natural consequence that he remains isolated in the land, the inhabitant, virtually at least, of a ghetto; in the second case, he tends gradually to drift from true Judaism, moves in a purely English, or, at most Anglo-Judaic clique, and becomes an Englishman *and* a Jew, just as men are Englishmen *and* Catholics, Englishmen *and* Presbyterians. Religion is the sole distinction between him and his neighbour. Racial difference becomes obliterated. The prosperous, educated, gentlemanly Jew is no more a foreigner in London than the Scotch barrister, and, much less so than the Irish Member of Parliament.

But how, it may be asked, do these two opposite tendencies—retrogression on the one hand, and compromising progression on the other—depend upon the Jewish quality of confidence? What bearing have they upon confidence, over-confidence, conceit?

Let us take up the echo—"conceit." There is no need to dwell upon the word; it gives rise to little apposite reflection; it is a term suited more to individual than to national character, and, being generally the result of folly and success, will of necessity be inapplicable to the Jewish race. As a race, it displays few follies and meets with few successes. They are, at any rate, the successes of adversity and the follies of affliction. Conceit is the true child of prosperity. The Jewish race has far too much before it, far too much behind it, to be conceited by its achievements.

But it has a sad pride of its post, and confidence in its power to hew out a future, brilliant, glorious, magnificent, beyond the thought of its haughty protectors, beyond its own dreams. Hence the clinging together, the voluntary isolation, the deep semtiment of unity, nationality, religion, which raises these squalid dwellers of the slums of great cities far and away above the stupid, brutal, inhuman sediment of mankind, which composes the dregs of the British race.

And then there is over-confidence. Perhaps, the point has been pushed far enough. Whoever else has been slow to seize upon the significance of the Jews' history, to feel the nobleness of their struggle, even as the mere expression of national stamina, it has not been the Jew himself. And it is precisely because of this the Jew knows how much he has contributed to history, unconsciously as a critical and corrective and exemplary element in human relations, that one regrets too confident, too presumptuous a statement of his position in the world. It is enough that he has his hopes, his ideals, his religion. Either he assimilates because unenthusiastic, or he remains isolated because confident. But if, while allowing himself to be assimilated, he insists on emphasizing his anomalous position, if he chooses to abuse the facts of history by deducing from coincidences general laws without argument or proof, and, if to conclude, he dogmatically asserts the Jewish destiny in a manner warranted only by prophetic inspiration, then confidence must appear as mere inconsiderateness to his protectors, or as mere irrational enthusiasm. C. M. K.—In the *Jewish Chronicle.*

REFORM JUDAISM.

THENCHANT CRITICISM BY THE REV. DR. H. PEREIRA MENDES D. D., IN "THE AMERICAN HEBREW".—

Can reform Jews support the Hebrew Union College on Dr. Kohler's new platform? I ask this question after reading your report of an interview with Dr. Kaufman Kohler published in your issue of the 14th inst. Your first actual quotation of Dr. Kohler's words are as follows: "I wish to train rabbis imbued with a deep religious spirit and with a love for Judaism." Your last quotation from Dr. Kohler's words runs thus: "So Bible and Talmud are to be taught as historical factors, not as authoritative and binding."

Permit me to ask how can rabbis be imbued with a deep religious spirit and with a love for Judaism by Dr. Kohler if he declares that "the Bible is not authoritative and binding"? If the Bible is not authoritative and binding, where is Judaism; what is it; on what does it stand; what is its raison dêtre?

Dr. Kohler quotes in his interview his book, "Der Segen Jacobs," as follows: I came to this country thirty five years ago, because the publication "of my book 'Der Segen Jacobs,' stating that I did not believe that the Five Books of Moses were written by Moses, made it difficult for me to obtain a position in Europe as a rabbi." I think this statement is incorret, for I imagine it made it not difficult for him to obtain a position in Europe as a rabbi, but absolutely impossible For a rabbi is an exponent of Judaism or he is nothing. If the Five Books of Moses are not "authoritative and binding," if they consist of an accumulation of stories and codes compiled after Moses, then on what ground does Dr. Kohler observe the festivals? On what ground do the graduates of the college of which he is president hold services on the Biblical or Mosaic Holy Days? Do they abandon the position that there is anything divine in their institution? If so, there was nothing inconsistent in the proposition brought before the temple of his brother-in-law, Dr. Hirsch, many years ago, to celebrate the festivals on the nearest Sunday convenient.

As for his book, "Der Segen Jacobs" I find the following note in Dr. Lange's celebrated commentary on the Holy Scriptures, edited by Dr. Philip Schaff; "To the literature of this chapter may be added a tract just published, by K. Kohler, Berlin, 1867, entitled 'Der Segen Jacobs.' It is valuable as presenting a good argument for the antiquity of the piece, in opposition to the theory of its being a later fiction. It is very suggestive, truly learned, especially in the Jewish Midrashim in which however, the writer, though a Jew, has little faith, even as he shows still less of reverence for the Scriprures. He holds it to be a very ancient song, yet does not hesitate to make Jacob a myth, Jacob's God a great IDEA, and Jacob's sons to be only the names of supposed tribal deities (Schutzgottheiten.) He rejects, of course, the derivation of these as given by mothers, but shows himself a much more extravagant etymologist than Rachel and Leah. Reuben "Reöben" he turns in "Reöbaä" and interprets it as meaning sun-god (Sonnengott, or Gott des Strahls.) Jacob himself is only a Schutzgottheit, die verschiedenen Stämme gemeininsam beschirmende. The tract is valuable and noteworthy as showing the extreme progress of this 'more refined exegesis.' It may be regarded as a specimen of 'higher criticism' evaporated, 'gone up into Tohu' (Job vi, 18), or of 'rationalism, run mad.—E. L."

If reform Judaism is now to adopt all these and such ideas, that the Bible is not "authoritative and binding," that "the Five Books of Moses were not written by Moses," and that therefore for countless centuries we Hebrews have been deceived, that "Jacob was a myth, and Jacob's God a great IDEA, and Jacob's sons the names of supposed tutelar tribal deities," then it may be a religion, but it will not be Judaism. It will lead to anarchy in religion.

The graduates of the Hebrew Union College must carry forth to the world some positive message based on authority. On what, by what, with what authority will those graduates speak? Will their messages be born of a "Thus saith the Higher Criticism" instead of a "Thus saith the Lord"?

To indicate but one example of the results of Dr. Kohler's new platform for the Hebrew Union College, let me ask on what ground will Dr. Kohler object to intermarriage? Take away all the ideas which have separated Hebrews from other nations, all the practices and all the Jewish ideals, why shall we any longer submit to the annoyances which to this very day attend our being Jews or Jewesses? Why not join the Unitarians and have done with it? Have we been preserved all these centuries to come to such an end?

He states further in his interview, "Since then (the publication of 'Der Segen Jacob's) Higher Bible Criticism has become the prevailing view of modern exegesis; and upon this basis, then, a systematic Jewish theology must be built up." Must it? Since when has the Higher Bible criticism stood for anything Jewish, especially for anything that is systematically Jewish"? Is the Hebrew Union College henceforth to fly the flag of Higher Criticism? Let us know it.

Dr. Kohler continues. "In emancipating the Jews from the yoke of ceremonialism, the Jewish heart was turned more towards humanitarian and philanthropic work. Indeed, the liberal Jews are the most generous. Every noble endeavor in American Jewry has come from those holding liberal views." If Dr. Kohler means by this that the hearts of the Reform Jews are turned more towards humanitarian and philanthropic work than the hearts of orthodox Jews, he is guilty of trying to win sympathy for Reform Judaism by a statement which is incorrect. The Jews have always been compassionate and sons of the compassionate. The orthodox Jews all over the world, and the New York Ghetto is no exception pursue humanitarian and philanthropic work. Who bury the poor in New York City? Who established the Talmud Torah, Lebanon Hospital, Beth Israel Hospital the Down Town Home for Aged? As for the Liberal Jews being the most generous, some are very generous, truly. But how many "Liberal Jews" do not contribute as they should? How many do not contribute at all? And even if there are Orthodox Jews similary faulty, and there are, since when does Judaism consist of only "humanitarian and philanthropic work?" Does it not consist of that, plus God and the Torah? But Dr. Kohler, according to the criticism on his Segens Jacob, considers God an idea, and according to his interview in your paper, he declares not only that the Torah is not written by Moses, but that it is "not authoritative and binding!"

His remark that "every noble endeavor in American Jewry has come from those holding liberal views" will not commend itself to those who know the story of the first establishment of our chief New York Jewish institutions.

One more criticism of Dr. Kohler, and I will end this communication.

He says: "The main difference between the Orthodox and the Reform teaching is that the former recognizes in religion a stationary religion; reform, on the contrary, a historic religion, which is constantly growing and changing under the influence of prevailing ideas and the requirements of each age." Permit me to say that Orthodox Judaism stands for progress, but on the lines of the Torah. It maintains that God is not an idea but a Being, who spoke to Moses and the other prophets, and it declares that the Bible is authoritative and binding.

Reform Judaism, according to Dr. Kohler's latest platform, does not. According to him, and he is careful to say "These are my views, which I want you to give to the community through THE AMERICAN HEBREW," Reform Judaism is an unstable religion, for it is a religion, "growing and changing under the influence of prevailing ideas and the requirements of each age; "it stands for "the Higher Bible criticism," upon which "a systematic Jewish theology must be built up," and it declares that the Bible is not to be taught "as authoritative and binding." What will it be in fifty years hence? Again I ask, not can reformers, but can Reform *Jews* now support the Hebrew Union College on its new partform, so emphaticaly proclaimed by its president, Dr. Kohler, in your issue of the 14th inst.

H. PEREIRA MENDES.

SUITABLE ACKNOWLEDGMENT

OF

MISS RACHEL EZRA'S UNSELFISH AND ZEALOUS EFFORTS AS A VOLUNTARY TEACHER AT THE SHANGHAI JEWISH SCHOOL

In our issue of the 18th November last we had the gratification to announce the engagement of one of the best known Shanghai Jewish girls-Miss Rachel Ezra, to Mr N. S. Levy. There are few who know the self-sacrificing example set by Miss Ezra during the leisure hours after her school days, and the following letter which we are enabled to publish will speak for itself and give our readers an idea of how far her efforts have succeeded and have been appreciated:—

SHANGHAI JEWISH SCHOOL.

Shanghai 24th November 1904.

Dear Miss Ezra:— On behalf of the members of the Shanghai Jewish School, Committee and myself, I write to thank you most gratefully for the valuable assistance you rendered us for more than two years at the sacrifice of your leisure hours imparting the rudiments of education to the children of our community. There are not many who would voluntarily have come forward and devoted their time and energy in the pursuance of such arduous occupation as teaching, and your regular attendance, patient and painstaking efforts, combined with the kindly interest in the children prove the warm hearted manner in which you performed the duty you so bravely took upon yourself. Your enforced discontinuation of the work will be greatly regretted by all and we take this opportunity of wishing you a very happy and prosperous future crowned with God's every blessing.

Yours faithfully,
D. E. J. Abraham,
President.

Miss Rachel Ezra.

DEATH.

WIDLER.—On the 29th of November, 1904, at the Shanghai General Hospital. David Widler, aged 49 years.

ISRAEL'S MESSENGER.

Shanghai: Friday, 16th December, 1904.—5665

REFORM JUDAISM AGAIN.

WE have no desire to quarrel with our Calcutta contemporary *The Voice of Sinai* on a subject that has been so comprehensively dealt with in these columns anent the above. But in an article in its recent issue it attempts to white paint and to colour wash the doings or rather the misdoings of the, so-called, Reformers and takes exception to our editorial comments in our issue of the 7th October last. With all due respect to our contemporary, we stoutly maintain what we had written on the subject, knowing as we do that we have studied the aspects of Reform Judaism unbiassedly and have ultimately been driven to the conclusion that its specious promoters are endeavouring-consciously or unconsciously-to destroy the precious heirloom of Israel and to render the followers of Mosaism shorn of any religious obligations. What we had written, we had written under a painful sense of deep obligation to ourselves in general, and in so doing pointed out the danger that beset the path of Judaism by the existence of the false prophets in its midst; as has been the case in the days of yore.

But our contemporary thinks contrarily; it believes "that all the attempts to prove, that the reform Judaism is a failure are failures in themselves, when one sees marvelous results achieved by honest endeavours of the Reform Rabbis". Marvellous results, forsooth! Where is the evidence of our contemporary to justify its groundless assertion? But to be honest, we would however point out, the, so-called, marvellous results accomplished by the Reformers and that is: they have weaned the Jew from the true faith of his ancestors; they have encouraged Sabbath desecration; they have aided and abetted the abolition of the Abrahamic covenant; they have abolished the Mosaic Dietary laws, and a host of other fundamental laws that are the basis of Judaism. In the last issue of this journal we published the terrible indictment of Rabbi Peikes on the Reform Movement (of which *The Voice of Sinai* is an ardent advocate). What has our contemporary to say to it in the face of such an authoritative pronouncement? For how long shall we be deluded by the assertion that "it is reformed Judaism which has kept its drifting members clinging to it tenaciously"? Far from it. It has, to say the least, paved the way for apostasy and rendered thousands of weakminded Jews to drift like "a rudder without a compass." When the Reform movement was first advocated no one expected that the spirit of reform would cause such devastation in the Jewish religion as is now the case. Mr Jerome Alexander writing in one of the most influential Jewish journals in America—*The American Hebrew*—gives the following proof which will fully support our contention:—"Let me recall that great Reformer of Judaism so dear to the hearts of American Israel, I. M. Wise. Rabbi Wise declared the Holy Bible, the revealed Word of God to Moses, and wrote a large work Pronaos to Holy writ to demonstrate and set forth this. (By the way, I understand that it has been banished as a text book from the college which he founded). I. M. Wise in a letter before the Congress of Religions in Chicago, declared, as did our Sages, that there were five distinct Revelations of God to man. I. M. Wise fought all the time for the Sabbath of the Decalogue (which to him was the word of God delivered to Israel on Mt. Sinai and not a transcription of a Babylonian code as it is to Voorsanger) and opposed strenuously, every and all efforts for its transference to any other day".

It may not be known generally, and we now say it for the benefit of those who want to know what Reform Judaism is, that the Reform Rabbis of America have strenuously endeavoured last year at a Conference of American Rabbis to transfer the Decalogue Sabbath into Sunday, which we are glad to state have been defeated and opposed by an overwhelming majority.

We, however, feel constrained to quote another passage from Mr Alexander's letter in which some light is thrown as to how far Reform Judaism in America has gone. Mr Alexander says:—"I said to one of the Rabbis, "you do not lay Tephillin, do you"? He laughed loud and long, and when he again caught his breath said: "Why, certainly not! Where have you been all this time, my good man? Tephillin are heathenish in origin; were a sort of Amulet worn by the ancient Egyptians and taken up by the Jews during their sojourn in that land, and there is no reason why we should continue it". I replied: "I have read Herodotus, Busen and some other Egyptologists, but found nothing like this in them". "Oh," he said, "I do not just recollect the authorities, but I will send them to you." (I have not received them to this day)". Now, we ask our Calcutta contemporary in all earnestness, is the observance of the Mosaic injunction to lay the Tephillin with which to declare the Unity of God, a part of the "honest endeavours of the Reform Rabbis to clarify and purify Judaism by elimintaing all those superadded materials and accretions of dark age"? For how long, O for how long shall we wait until "such affected members of Judaism's body be operated upon and cut off"? Is it not time that the leaders of Orthodox Judaism protested against the spreading of such corrupt teachings of the Reform Rabbis? Their evil influence, we are sorry to see have invaded India and the *Voice of Sinai* apparently acting as a mouthpiece of Reform Judaism ingeniously endeavours to convert his coreligionists of India into a *new* religion which our forefathers never knew of.

In conclusion we cannot do better than reproduce here the opinion of—"A-Woman Friend"—so couragcously and thoughtfully put forth before the public—the miserable failure of Reform Judaism during the last fifty years of its existence. We excerpt from *The American Hebrew* the following extracts in question, (to which we draw the attention of *The Voice of Sinai*):—

"It is not our province to define the Judaism to which your school has given the name "Orthodox". Were it not for the disciple of the self-styled Progressive School, there would never have been the schism in Judaism that has made the coming of such a word as "Orthodox" possible. There might have been laxity on the part of individuals, there might have been less stringent observance, there might have been a tendency to conform somewhat to surrounding conditions-when in the history of Judaism have not these obtained?-but the standard of Judaism would have remained the same for the entire community. There never would have been that utter stamping out of a wholesome and restraining Judaism that has brought the race to shame in its own eyes, while they have aroused in the minds of our neighbours, distrust and doubt as to our right to exist at all-as a race.

"For nearly fifty years Reform Judaism has flouted, reviled and insulted the Judaism of its ancestry, casting reflection upon the intelligence of millions of men and women who lived well-ordered, purposeful lives when permitted so to live, treading the ways of suffering and martyrdom when the religious hatreds and animosities of their time held sway. In spite of the wondrous horoscope promised to its disciples, the history of Judaism will have little to record of the Reform movement. No new prophets in Israel have arisen to take the place of the least minor of the old, no new truths have been enunciated-nothing to set the pulses astir or fire the soul, save when both have been tainted with anaemia. Nothing, nothing, just an ill-timed, ill-considered, illy launched craft that took advantage of religious liberty to turn it into license; that lured a well-meaning Israel from the safe moorings to which it had become accustomed, and by which it might have kept its home altars uncontaminated of that materialism which has since become its bane and its ruin."

EDITORIAL NOTES

THE lecture given by Mr N. Padriachik on "Judas Maccabees" on Monday, the 5th instant, before a meeting of the literary circle of the Shanghai Zionist Association was an otable success, both from the literary value of the paper and the audience present on the occasion. Mr Padriachik who hails, from Kovno, Russia, has a very good knowledge of Jewish literature and Jewish history and the lecture he has given merits the warm commendation of the large circle of friends who had the pleasure of listening to him.

It is, we believe, the first attempt made by the Ashkenazi section of the community to hold meetings for lecturing puposes, the result of which we need hardly venture to point out, will be of far-reaching benefits and importance to all concerned.

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We are enabled in this issue to place before our readers a copy of a letter which the President of the Shanghai Jewish School-Mr D. E. J. Abraham, has forwarded to Miss Rachel Ezra in appreciation of her benevolent efforts in acting as a voluntary teacher in the School. We agree with the sentiments of Mr Abraham that there are not many who would have given their leisure hours for such an unselfish and disinterested cause and we hope that the Committee will evince their sense of thoughtfulness in presenting to Miss Rachel Ezra a very handsome present on the occasion of her marriage, which is shortly to take place, as a slight mark of appreciation in recognition of the invaluable services ungrudgingly given to a Jewish cause.

o o o

We desire to draw the attention of our readers to an article appearing elsewhere in this issue on "Reform Judaism", by the Rev. Dr H. Pereira Mendes. The attitude taken by the reverend gentleman on this subject is one that will be hailed by all rightminded Jews and none more so than by us, who have consistently deprecated in these columns the heresies and irrelevancies of the leaders of "Reform Judaism". We gladly welcome Dr Mendes as a champion of true Judaism and

we look to such leaders to guide the children of Israel from the wilderness of materialism that is bred on ignorance.

o o o

In our issue of the 9th September we announced the engagement of Mr N. E. B. Ezra to Miss Hannah Solomon of Singapore and we are now in a position to state that Mr Ezra intends leaving Shanghai on Thursday the 22nd instant by the French Mail "Tonkin", for Singapore where he will get married. Mr Ezra will return to Shanghai at the end of March next.

We are therefore asked to state that the secretarial duties of the local Zionist Association will be in the hands of Messrs J. Aaron and J. A. B. Ezra.

o o o

We have to thank the Hon. Secretary of the Shanghai Zionist Association for a copy of the "Jewish State" by Dr Theodor Herzl in its revised form, which has been edited and prefaced by the New York Herzl-Mr Jacob De Haas. This book, which we are glad to see is now being given a wide circulation, has become an historical event and is destined to rank in value as one of the best "attempt at a modern solution of the Jewish Question".

Too much praise cannot be accorded to the Editor Mr J. de Haas who undertook the task of revising and prefacing this work. A pathetic incidence is attached to it at the time of its going to the Press, when the sad and untimely demise of Dr Herzl was announced.

o o o

If our contemporary the *Voice of Sinai* will read again carefully the leaderette in our issue of the 7th October last, it will find that most of the complaints made against the "Reformers" were not ours, but that of the *Jewish Tribune* of Portland, which we merely reproduced in our columns. How our contemporary takes us to task on the subject paseth our comprehension.

The Voice of Sinai says that "every student of the history of religion finds that every teaching contrary to the one in vogue shares the common fate that awaits all new doctrines. Kant was labelled "an ignorant charlatan" and Bacon was proclaimed "an atheist" when they made known their thoughts to the world. Harvey was branded "a madman" when he wrote on the circulation of the blood."

It is also prefectly true and well known to "every student of the history of religion" that every one who remains loyal and sincere to his ancestral faith and resents any attempt made to convert him, or any other true adherer to his religion, to new doctrines is generally dubbed as "fanatic", "bigoted", "narrow-minded" and other low sounding phrases which are utterly unjust.

NATIONAL TRIBUTE FOR THE CHILDREN OF DR HERZL.

Amount already acknowledged	$ 255.00
S Leopold Esq	5.00
A. J. Solomon	3 00
Total	$ 263.00

Further contributions will be thankfully received by the Hon. Sec. of the Shanghai Zionist Association, No. 6 Nanking Road and officially acknowled in the columns of the "Israel's Messenger".

SHANGHAI ZIONIST ASSOCIATION.

Just received a few copies of "THE JEWISH STATE" by Dr Theodor Herzl, for sale at $1/—Mexican per copy.

N. E. B. EZRA,

Hon. Sec.

Ten Errors.

First.—To think the more a man eats the fatter anp stronger he becomes

Second.—To think the more hours children study at school the faster they learn.

Third.—To conclude that if exercise is healthful, the more violent or exhausting it is the more good it will do.

Fourth.—To imagine that every hour taken from sleep is an hour gained.

Fifth.—To act on the presumption that the smallest room in the house is large enough to sleep in.

Sixth.—To argue that whatever remedy causes one to feel better at once is good for the system, without regard to interior affects.

Seventh.—To commit an act which is felt in itself to be prejudicial, hoping that somehow or other it may be done in your case with impunity.

Eighth.—To advise another to take a remedy which you have tried on yourself, or without special inquiry whether all the conditions are alike.

Ninth.—To eat without any appetite, or to continue to eat after it has been satisfied, merely to gratify the taste.

Tenth.—To eat a hearty supper for the pleasure experienced during the brief time it is passing down the throat, at the expense of a whole night of disturbed sleep and a weary waking in the morning. In many cases though, a little food on going to bed is a good thing.—Ex

A curious experiment has been carried out at Copenhagen, with a vessel built in the Royal Dockard on the lines of Noah's Ark.

Professor D. Simonsen, the Chief Rabbi, furnished the engineers with the dimensions of the original Noah's Ark, making a special translation from the Hebrew Scriptures relating thereto. As a result, what is believed to be an extract model was constructed.

After the Ark had been launched a number of Danish scientists made a trip in the strange craft, which proved quite seaworthy. The experts on board declared that the model was the steadiest vessel ever seen on the high seas.

OBITUARY.

THE LATE MR DAVID WIDLER

We regret to have to announce the death of Mr David Widler which took place on Tuesday the 29th November at the Shanghai General Hospital. The deceased died of heart disease after ten days illness.

Mr David Widler was born in Constantinople in the year 855 and at the age of 31 came to Shanghai. After staying five years he left for Jaffa, Jerusalem and in the year 1897 he returned to Shanghai. During his stay at Jaffa the deceased had rendered considerable help to the poor and helpless Jews who at that time were flying from Russia owing to the severe persecutions. On January 27th 1893 a public meeting was held in the saloon of the Royal Hotel, Edinburgh, under the auspices of the Society for the Relief of persecuted Jews at which Lord Provost Russell presided. Sir (then Mr) R. Scott Moncrieff in the course of a very lengthy address alluded to the invaluable services rendered by Mr Widler in alleviating the distresses of the Russian Jews and also for the generous gift of four acres of land at Jaffa. In the year 1894 Mr. Widler was the recipient of a medal from the "London Society for the relief of persecuted Jews", for his philanthropic and generous labours in connection with the support of distressed Jews who were forced to leave Russia in 1891-1893. The medal was accompanied by a letter from the Society which contained expressions of gratitude for all that he had done on behalf of his coreligionists. We give the full text of the letter which runs thus:—

Society for relief of persecuted Jews.

"Syrian colonization Fund" 41 Parliament Street London S. W. June 14 1893.

To Mr D. Widler
Jaffa

Dear Sir:—By this post we have the pleasure to forward to you a medal which the members of the Committee and other friends beg that you will accept as an offering from themselves personally, in remembrance of the kindness with which you have co-operated in the measures taken for the Relief of the suffering Jews in Jaffa and the neighbourhood.

That you and your family may receive every blessing and long be spared to succour those who may be in need we earnestly pray

Yours, dear Sir

Very truly,

E. A. Finn,

R. Scott Moncrieff.

The medal bears the following inscription —

To Mr David Widler, Jaffa

"In recognition of the value of his voluntary, unwearied and self-sacrificing labours in carrying out their operations for relief of destitute Jews in the years 1891-1893."

The inscription in Hebrew is "Ashrei Maskeel El Dal". ("Happy is he that careth for the poor"). Besides the above testimonials Mr Widler received several letters of thanks from the spiritual heads of the Jews in Europe and Jerusalem.

The deceased was interred on Wednesday the 30th November in the Jewish cemetery amidst a large concourse of friends who testified by their presence the esteem in which the deceased was held. He leaves a wife and five grown up children, to whom we extend our sincere condolence in their bereavement.

SHANGHAI ZIONIST ASSOCIATION.

Lecture In Yiddish on "Judas Maccabees" by Mr N. Padriachik.

At a meeting of the literary circle of the Shanghai Zionist Association held on Monday the 5th instant at No. 9 Seward Road, in the rooms of the Jewish school, Mr N. Padriachik delivered a very interesting lecture on "Judas Maccabees", which occupied more than an hour. Mr D. Barwald was in the Chair. The lecturer was frequently applauded by the audience who listened to him with rapt attention. The meeting was well attended.

Amongst those who took part in the discussion were:—Messrs Jacques Blumenfeld, N. E. B. Ezra, H. Foox and the Chairman. The vote of thanks to the lecturer, proposed by Mr Jacques Blumenfeld and seconded by Mr H. Foox, was carried with acclamation.

With a hearty vote of thanks to the Chair proposed in complimentary terms by Mr Jacques Blumenfeld and seconded by Mr N. E. B. Ezra the meeting terminated.

MR SASSOON J. DAVID HAS BEEN APPOINTED SHERRIF OF BOMBAY.

Our Bombay correspondent writes to us under date of the 22nd November to the effect that Mr Sassoon J. David, founder and senior of the well known firm of Messrs S. J. David and Co., has been appointed by the Legislative Council as sheriff of Bombay for the year 1905.

Love of the Beautiful: A Jewish Trait.

A regard for the "beautiful" in the aesthetic sense was a characteristic feature of the Jewish life in Biblical and Talmudical times. But, unlike the Greeks, the Jews appreciated the beauties of nature, rather than the beauties of art, the imitation of nature. The Hebrew term for beauty in the abstract is "Tiphereth," often translated as "glory." Thus God, Israel and the Holy Temple were glorified by the prophets. Jerusalem was called "Zion, the Perfection of Beauty." Personal beauty was an essential qualification for the leaders of Israel in order to attract attention and respect. Moses, according to the Talmud, was of a commanding stature and powerfully built. The Bible tells us that "the skin of Moses' face shone." "Aaron's beard went down to the skirts of his garment." Saul, the first king of Israel, had a towering stature "from the shoulder and upward." King David had "a beautiful countenance goodly to look at." The Psalmist, addressing his idol hero, said: "Thou art fairer than the children of men, grace is poured into thy lips. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty." The Talmud says that a tall stature and good appearance were the requisities of the high priests as well as of the members of the Sanhedrin and judges, who must be pure morally and free from physical blemishes Solomon delineates the Shulamite as "fair as the moon, clear as the sun." Solomon as a philosopher contends that God "hath made everything beautiful in its time."

Jerusalem was especially noted for its beautiful natives. Of the ten measures of beauty bestowed to the world, nine measures were allotted to Jerusalem. Jeremiah in his Lamentation compares the precious sons of Zion to fine gold. The Talmud adds: "They overshadowed the sun by their beauty." Rabbi Johanan was a descendant of a beautiful family of Jerusalem. Once he visited Rabbi Elazar, who was lying ill in a dark room. When Johanan uncovered his arm the brilliancy of his skin lit up the place. Elazar was found weeping because "such beauty is doomed to rot in the soil."

The Jewish mind in fact was pervaded with the aesthetic perception and manifested a sentiment for the beautiful by an appropriate benediction. It is related that Rabbi Simeon ben Gamaleil while standing on Mount Moriah noticed a Gentile woman of extreme beauty passing by which caused him to exclaim: "How great are thy works, O God!" Not only is it incumbent upon every Jew to recite a special benediction on seeing a beautiful person, irrespective of sex, religion or race, but a similar benediction is required when seeing a beautiful animal or creature. Also on seeing beautiful trees or plants. On observing new blossom in the spring one should say: "Praised be the Lord our God, the King of the Universe, who spared nothing in this world and created goodly creatures and beautiful trees for the pleasure of mankind."

During the Temple period it was the duty of every Jewish farmer to bring the choice of "all the fruit of the earth . . . . unto the place which the Lord shall choose to place His name there." On the Feast of Sukkoth he shall rejoice before the Lord with the Ethrok, the most beautiful of fruits, together with the branch of a palm tree and willows of the brooks."

The phenomena of nature had a special attraction for the Jew. There is a benediction in the daily prayer, "To the Master of Wonders, who in His goodness renoweth work's of the creation every day continually." A benediction and ceremony for every new moon as "a crown of beauty over Israel and as a symbol of regeneration." A benediction for the rainbow, etc. Indeed, every Jewish ceremony is part and parcel of the aesthetic system.

The beauties of nature are graphically described in the Lord's answer to Job: "Out of the whirlwind." More particularly the Psalmist in chapter 104. No pen picture of any poet of any nation ever equalled such grandeur and majesty in portraying the beauties of nature

As already observed at the begining of the article, the Jews would not, and in fact were prohibited from recognising any image of nature or any copy of God's creations which had the design of ultimately detracting man's realisation of the difference between God's work and that of man's imitation. The Talmud compares the man artist to the Master Artist. The man paints a picture on the wall, yet he can not puts in it life, soul, bowels and intestines, but the Holy One creates a model within a model and put in it life, bowels and intestines. The human artist, however, was allowed to invent personal beautifications. While cosmetics in general were perhaps confined to women's use, the use of Kahal to beautify the eyes and oil for the body to soften and clarify the skin was a common habit irrespective of sex.

Next to personal beauty was a beautiful attire as a distnction of nobility. The holy garments worn by the priest were "for glory and for beauty" made of fine linen and of purple and scarlet material, with gold and jewelled ornamentations. The ordinary Jew was distinguished by the ornamental phylacteries on the head and arm and by the fringes entwined with a purple cord in the corners of the garments. Rabbi Judah ben Illai every Friday afternoon bathed and wrapped himself with a fringed white toga that gave him the appearance of an angel.

The boudoir of the stylish daughter of Zion was replete in every detail, as described by Prophet Isaiah. The Mishna gives further details of feminine adornments, including a gold tiara embellished with an illustration of the City of Jerusalem.

The Talmudic maximis. "Three things expand the spirit of man—a beautiful dwelling, a beautiful wife and beautiful utensils." The dewllings of the Israelites were models of beauty, as Balaam said: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" Jewish public buildings were ideals of architectural beauty and works of thehighest art. The Tabernacle constructed by Bezaleel, with its tapestry and hangings, the ark, the table, the menorah, the altars and utensils, so minutely described in Exodus, show the keen and aesthetic eye of the designer. Solomon's Temple and his palace were marvels of beauty that greatly amazed the Queen of Sheba. Herod's Temple even surpassed Solomon's. The synagogues at Alexandria in the Hellenistic period compared favourably with the finest architecture of the Greeks and the Romans.

That aesthetics in Jewry remained undeveloped during the Middle Ages is due no doubt to the incessant persecutions that smothered all aesthetic feeling, delicacy and refinement among the Jews. But no sooner did the persecution cease or relax its grasp than the dormant love for the beautiful reawakened in the heart of the Jews.

Thus we had spasmodic revivals of aesthetics among the Jews during the twelfth, thirteenth and fourteenth century, particularly in Spain, both in poetry and in the art of living.

The celebrated poet Immanule of Rome (1265-1330), pictured the Jewish maiden, who wears "silk gown in many colours with a trail two ells on the ground, embroidered with all the flowers that God painted in the Garden of Eden, various birds and pomegranates of perpul and scarlet, artistic gold buckles and a gold crown on her head.'" Kalonymus (1216-1321) in his parody on Purim bewails the husband who bears of "the Jewish wife who is spotlessly dressed and profusely jeweled."

The love for splendid garments, precious jewellery, magnificent dwellings, fine household furniture and utensils naturally aroused the jealousy of Christian neighbours. The Jewish preacher, fearing the evil consequences, preached against the extravagant display of gay colours in dresses, and reproved the wearing of expensive garments except on Sabbath or holidays. Especially was the Maggid of the fifteenth century against the use of stylish shoes, which were "cut low and sewed on the sides." He quoted the Psalmist: "Let not the foot of pride come against me." Some historians maintain that the expulsion of the

Jews of Spain in 1492 was mainly due to excesses in fine dressing and living that excited Christian jealousy.

Even after the expulsion the love for the beautiful, so deeply rooted in their manner of life, could hardly be eradicated from the Jewish refugees. The rabbis very often found it necessary to curb and restrain that instinct by enacting ordinances known as "Tekanoth" in order to check the aesthetic influence for fear of Christain jealousy followed by persecution. Such ordinances were promulgated in the Ladino and Hebrew languages by the rabbis among the Castilian refugees who settled at Fez, Morocco, in 1618. The Tekanoth provided against the wearing of jewellery in the street and against inviting guests, except near relatives, to banquets given in honour of marriages, etc. Similar restriction covering many periods in various countries may be found in the contemporary Responsa works.

Coming down to our own times in America, it is hardly a quarter of a century since Corbin inaugurated a crusade to exclude the rich Jews from the summer resorts because it was claimed that the Jews, and especially the Jewish women, are "vulgar" in displaying their fine dresses and jewellery. In reality it was the revival of their aesthetic nature which asserts itself in any liberal country. The prejudice of the "Christian" boarders in those hotels, beyond a shadow of a doubt, was nothing but jealousy.

Nor is this love for aesthetic beauty confined to the rich or the middle class of Jews. A review of the parade of the Jewish shop girls on any Sabbath afternoon on Grand Street, East of the Bowery, New York, will reveal a fact to the observer that these working girls who, in most cases, are their own dressmakers and milliners, are dressed in the prettiest as well as the latest fashionable art. That this is often done beyond their means is to be regretted, and they themselves will be the biggest sufferers. But the girls ought to be excused to a certain extent, because they cannot help it; it is inborn in their nature. In short, the aesthetic feeling is part of the Jewish religion, which means Jewish life.—J. D. Eisenstein, in *Jewish Comment.*

"The Light of the Menorah"

A Banquet was tendered to Hon. Simon Wolf, President of the Independent Order of B'nai B'rith, on his arrival at San Francisco, and Mr. Lucius L. Solomons delivered the following speech:—

"'Not the Crescent nor the Cross is the symbol of universal religion, but the sevenfold shining sun of Sinai.'

"So reads our ritual. What is this sevenfold sun? It is symbolic of that optimistic humanitarianism which began with the revelations of Sinai, and like a golden thread has run throughout the pages of our history, replete with lessons of man's duty to his fellow-man. It is the physical expression of the soul, the immortal soul of a nation which alone of all the nations of antiquity possessed a soul and thus survived the loss of national autonomy. It is the oriflamme of a people scattered and dispersed, who cling the more tenaciously to their ideals because the realities of their national life are gone; a people struggling to regain their righteousness. From the dawn of civilization this has been the history that repeats itself. Down the ages walks the wanderer of Israel, sometimes with buoyant step, more often with the slow and painful tread of him who goes he knows not or he cares not whither, but always 'watching for the sevenfold light to illumine the souls of men and overcome the darkness of ignorance and superstition.'

"And what a history and what an experience it has been! He has seen the nations of the earth, the ancient and the mediæval, one by one, flourish, fade and pass away. Around him thrones have crumbled, dynasties dissolved as with the breath of morn. Scepters have fallen from the nerveless grasp of dying kings. But the soil he trod escaped the earthquake; and the spot of ground where the wandering child of Jacob plants his foot to-day, whether behind the walls of European ghettoes, or beneath the arching sky of freedom, when lighted by that flaming torch of toleration and of truth, is blessed by God above the soil of matchless and resplendent empires.

"What are we doing to deserve this history and this destiny? What are we doing to spread the light of this Menorah, to uphold this radiant emblem of universal faith? Are we upholding it at all? Are we not rather surrendering in the very hour of our victory? Are we not becoming enslaved again upon the threshold of emancipation, enslaved by worldly and material things, by sordid commercialism, by the scoffing spirit of this merciless age, this age of reason without faith, of struggle without soul; of ambition without hope? Were I disposed to cynicism, which I am not, I should say that we were gradually approaching a condition of apathy where we stand in danger of confessing to the world that our emblem is a false light, and that three thousand years of loyalty to a principle have been a living lie.

"Reference has been made to-night to Zionism. It is that fear which I have just expressed, it is that some danger which makes our friends the Zionists exclaim that if they have not recalled the Jew to Zion they have at least recalled him to himself and shed upon his path once more the light of the Menorah. Thrice welcome be the Zionistic cause for that alone; thrice blessed any activity of the Jewish people which can achieve a like result. If Israel cannot be led forward, let him be led backward—back over the footprints of his history, back to himself Let him beware of that which means repudiation of that history which means disloyalty to ancestry and dishonesty to posterity. For he is guilty of all three, when he fails to prize the heritage and transmit it unimpaired to the children who come after him; when he neglects to uphold that banner of light which his fathers carried in the face of torture, chains and death; when he fails to preserve the soul of Judaism, that spirituality which alone has saved him and alone can save him from extinction.

"All faiths are beautiful and good. Whether inspired by the Cross of Calvary, or born amid the thunders of Sinai, or upon the mysterious mountain where Mohammed sat and dreamed. Even in Paganism the philosophy of a Confucius, or the transcendentalism of a Brahma or a Buddha have done their share to bless and to uplift mankind. but we, the children of the House of Jacob, fondly dream, and whether right or wrong, it is our pride and boast that in the ark of Israel's regeneration, will be borne a new covenant with humanity, one which shall bring about the Golden Age of light and love, of which the prophets dreamed, the poets sung, and God Himself foretold, the Brotherhood of all Mankind, the Fatherhood and Unity of God, a recognition of our Priestly Mission. God, speed the day. And when its answering gleam appears above the blinding mists of ignorance and error, and bursts into a radiance which excels the Sun of Sinai and becomes the shining face of God, then by the dawn of Greater Light shall be forever more extinguished 'The Light of the Menorah.'"

OHEL MOISHE SYNAGOGUE.

At a meeting held in the rooms of the Jewish School by the members of the above Synagogue on the 29th November last, it was unanimously resolved at the proposition by Mr H. Foox and seconded by Mr H. Dannberg that two Sepher Torahs and other requirements for the Synagogue be ordered from Frank-furt on Maine, Germany.

CORRESPONDENCE.

[The Editor does not hold himself responsible for the opinions of correspondents, and the publication of any correspondence does not necessarily indicate his concurence with the views expressed therein.

He reserves himself the right to publish or reject any contribntions.

The real names and addresses of all Correspondents should always be sent in not necessarily for publication.]

REV. DR. EDKINS ON THE SEMITIC RACE IN TIBET.

To The Editor Of The "Israel's Messenger"

Sir:—In my former letter I said the Semitic race in my opinion went westward from the nieghbourhood of Tibet to the lands they at present occupy. They would go eastward in the first instance from Mesopotamia where the human race came from the hand of the Creator across the Persian lands. This is not a mere conjecture. It is founded on the facts of language and history. Of the western movement; we have the call of Abraham from Ur of the Chaldees and the migration of the Phoenicians from the Persian gulf as well known events. The Sumerians and Semitic people before B. C 4000 were living side by side in Babylonia. The Chaldeans occupied south eastern Babylonia. They also held the Kurdistan mountains where they still reside as Nestorians. From these mountains the Nestorians spread their religion in Persia, Tartary, and China. The language of the Chaldeans in south eastern Babylonia was nearly the same as the Assyrian. The language of the Nestorians who came occasionally to Shanghai is a dialect of Aramaic or Syriac.

The return of the Semitic race to Mesopotamia after their wandering like Cain to the east of Eden, and, as is very probable, to the east of Persia, would be caused by the wonderful accounts they would hear of the Sumerian civilization. They would be shepherds leading a nomad life wherever good pasture was to be found, whether in Tartary, Tibet, Pamir or on the Persian high land. Arabs, Syrians, Chaldeans, Assyrians, Jews and Ethiopians were still one great nomad race undivided. They had among them teachers of the primeval revelation who believed in one God the creator and father of the world. The first few chapters of Genesis shew this to have been the case. These chapters came from Babylonia and they represent the old primeval teaching of Babylonian schools before Marduk and Istar were heard of. The Jews have preserved the primaeval monotheism of Babylonia as it existed in the early years of the human race.

This view is confirmed remarkably by the monotheism of China in old times. The ancient Chinese when they came to their country possessed the knowledge of one true God, the universal ruler and father.

As monotheism preceded polytheism in the order of time so monosyllabic words preceded dissylabic and polysyllabic words. Thus *caphar*, cover with the hand, is formed from *Kaph* the hand. and *par*, which is our word spread and the Chinese *pan* to spread. *Par* or *pan* or *pad* is the outstretched hand. In etymology the action of the hand is very important. It covers objects, hides them, holds them and lets them go. Etymology cannot be successfully taught in schools without showing how every action has a word to express it. Every name of the hand is also the name of one or more modes of action in which the hand is or may be engaged.

The word *Chaldee* seems to mean conqueror. It is probably the Assyrian *Kassadu*, conqueror. In Tibetan *rygal*, king, also means conquer. To cover in Hebrew is *Kafar* from *caf*, the hand. The covering of the ark of the covenant was the mercy seat. It was called *Kapporeth*. For an atonement Exod 29, 36 is *ghal hakkippurim*. In verse 33 *kuppar* means was atoned for. The passive prefers *u*. As an atonement for thee is *bekapperha*, *yekapper* is he shall make atonement.

In Tibetan we have *agebs* he covers, *bkab*, he covered, *dgab* he will cover, *kob* cover in the imperative mood. The same principle rules in Hebrew as in Tibetan *k*, *g*, and *h*, *c*, *e*, *a* and *o* vary to form moods and tenses. In Arabic *faghala* is he did, *ufghul* do (imperative,) *mafghul*, done, *faghil* agent, one doing.

In English we say *sing*, *sang*, *sung*, *song*. The same principle is here employed *sing* is infinitive, *sang* is preterite. *Sung* is the past participle, singer is the agent, song is melody. The principle of conjugating by change of vowel first appears in Tibetan, was borrowed by the Semitic race and by them communicated to the Indo-Europeans, or possibly was borrowed by this last race in part from Tibet.

We find in Tibetan, Semitic and Indo-European speech that *a* is preterite, *i* is intensitive, *o* or *u* is passive, *o* is imperative. This principle of conjugating, the Tibetan people were the first to use.

Yours obediently,

Joseph Edkins.

Shanghai, 3rd December 1904.

MR S. J. SOLOMON IN EXPLANATION

To The Editor Of The "Israel's Messenger"

Sir:— With reference to the letter under the anonymous name "Enquirer" which appeared in the last issue of your paper, I shall thank you to grant me a little space in your valuable columns to reply thereto.

I may mention at the outset, that had not the said letter been a pointed one and were I not afraid that silence on my part might create a wrong impression in the minds of some of your readers, I would have preferred to ignore it. I am well aware that I shall lay myself open to the attacks and probably incur the displeasure of those to whom the facts as to the religious mode of our lives may not prove palatable.

"Enquirer" may perhaps be one of the great majority who consider that by calling themselves "Jews" and most probably observing some of the negative Commandments of our religion, they have overdone their duty. May I ask Enquirer a counter question? Can he tell me what we Jews are *Regarding* of our religious observances? It appears "Enquirer" is sadly lacking in the knowledge of the Bible, and I do strongly advise him to devote a little of his leisure hours to the study of the Bible and its beautiful commentaries, and I am sure he will, in a very short time, discover to what extent we are *regarding* or rather *disregarding* our religious duties, how many commandments we are daily disregarding, some, wilfully, others indifferently and a very large majority through sheer ignorance; how many are impossible of observance, unless in the Holy Land; and how many are suspended, while we are in captivity; to say nothing of the laws which some of our less fortunate brethren are prevented from observing through persecution &c. They are too numerous to be detailed.

I may here remark, *en passant*, that of all causes, want of knowledge is the principal one to which may be attributed the non-observance by the majority. Example comes in a good second. It is regrettable that parents and guardians alike should neglect their first and most important duty to the children in their charge by bringing them up almost in complete ignorance of our laws. Cases, where even adults can hardly recite their "Berakha" when called to the Torah, are not rare occurrences.

These parents and guardians are incurring a terrible responsibility when they bring up their charges without grounding in them sufficient knowledge not only of the Bible but of all Jewish laws. Many Jewish Communities have been assimilated with the gentile Communities surrounding them owing to this deplorable fact.

That the Bible which is held so sacred and so reverenced by Non-Jews should be so much disregarded first and by many who profess to be Jews is a matter of great regret. It is rather strange that mere formalities, questions of etiquette and especially the curse of the age, the mighty Dollar, should command so much attention and be so punctiliously attended to while the word of God is so irreverently treated.

I am therefore in hopes that "Enquirer" will now be satisfied that I was right when I said that "our attempt to go to back to Zion is for the sole object of being able to observe our religion as we ought to do".

Yours obediently,

S. J. Solomon.

9th December 1904.

The Secretary of the Shanghai Zionist Association advertises a meeting of the literary circle for next week. Revd Rawlinson, who is to lecture, is well known to our readers and has more than once spoken at our meetings. We are sure that those who will attend have a treat in store for them. Revd Rawlinson's speeches are both interesting and instructive.

AN EASTERN LEGEND.

A Hindu woman lost her only child. Wild with grief, she implored a prophet to give back her little one to her love. He looked at her for a long while tenderly, and said; "Go, my daughter, bring me a handful of rice from a house into which Death has never entered, and I will do as thou desirest."

The woman at once began her search. She went from dwelling to dwelling, and had no difficulty in obtaining what the prophet specified; but when they had granted it she inquired:

"Are you all here around the hearth—father, mother, children—none missing?"

The people invariably shook their heads, with sighs and looks of sadness. Far and wide as she wandered there was always some vacant seat by the hearth. And gradually, as she passed on, the legend says, the waves of her grief subsided before the spectacle of sorrow everywhere; and her heart, ceasing to be occupied with its own selfish pang, flowing out in strong yearnings of sympathy with the universal suffering, tears of anguish softened into tears of pity, passion melted awayin compassion, she forgot herself in the general interest, ond found redemption in redeeming.

NAMING THE BABY IN JAPAN.

When the little new-comer is thirteen days old it is taken by its parents to the temple they attend, and the father gives three names to the priest, who writes each upon a piece of paper.

They are shuffled about while certain incantations are made, and then they are thrown up into the air. The name chosen is the one of the three which first reaches the ground. It is inscribed by the priest on a consecrated piece of paper, which is given to the child's parents to keep.

In addition to a name the infant receives certain gifts, two of which are important. A boy baby receives a couple of fans, and a little girl a box of pomade, and both receive a packet of flax, to signify good wishes for all sorts of blessings and a long life.

ADVERTISEMENTS.

SHANGHAI ZIONIST ASSOCIATION.

NOTICE.

A meeting of the literary circle of the Shanghai Zionist Association is being arranged to take place sometime next week either on Monday or Tuesday. Revd Frank Rawlinson will be the speaker.

Further particulars will be duly circulated.

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Hon. Secretary.

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S. CHOH, *Manager.*

Shanghai, 29th July 1904.

12 m.

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SUPPLEMENTARY NOTICE.

Owing to the death of Mr. ALEXANDER ALLAN, I beg to inform the public that the business will be conducted from date by myself in the interest of Mrs. ALLAN.

I shall endeavour to carry on the Pharmacy in the same manner as heretofore and hope to retain the confidence of all.

F. B. S. BURRETT.
STANDARD PHARMACY.

Shanghai, 17th Nov. 1904

Printed by De Souza & Co., for the Proprietors, at 16, Peking Road Shanghai.

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Shanghai, 17th Nov. 1904

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12. m Shanghai 22nd April., 1904.

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12. m Shanghai, 29th July, 1904.

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H. M. BEVIS,
Manager,
12. m 5th October, 1904.

Vol. I. No. 19

Tebeth 22nd 5665
Shanghai, December 30th 1904

Israel's Messenger.

מה נאוו על ההרים רגלי מבשר משמיע שלום מבשר טוב משמיע ישועה אומר לציון מלך אלהיך: ישעיה נ"ב ז'.

HOW beautiful are upon the mountains the feet of the MESSENGER of good tidings, that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto ZION, Thy God reigneth:—Isaiah 52-7.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Journal for the Jewish home.

Issued on every alternate Friday. Price, Three Dollars a Year.

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AT 16, PEKING ROAD, SHANGHAI.

Editor: MR M. MYER. Manager: MR. E. JONAH.

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A Fortnightly Jewish Paper Devoted to the Interests of Jews and Judaism in the East.

OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, 30th December 1904:— Tebeth 22nd 5665

CALENDAR FOR THE FORTNIGHT.

Friday. Tebeth 22nd (December 30th) Sabbath commences (time of lighting) at 4.45 P. M. and terminates (December 31st) at 5.30 P. M.

Portion of the Law, Shemoth, Exodus, Chapters 1 to 5 inclusive. Haphtara, Ezekiel, Chapter 16. Prophets Kings I, Chapters 6 to 9 inclusive. Psalms. Chapters 136 to 150 inclusive.

Friday, Tebeth 29th (January 6th 1905) Sabbath commences (time of lighting) at 4.50 P. M. and terminates (January 7th) at 5 35 P.M.

Portion of the Law, Waerah, Exodus, Chapters 6 to 9 inclusive. Haphtara, Ezekiel, chapter 28. Prophets Kings I. chapters 10 to 18 inclusive. Job. chapters 1 to 5 inclusive.

THE SHECHITA QUESTION.

DR. CASTER ON THE PRACTICE.

PREACHING at the Ramsgate Synagogue on Saturday morning, the Haham delivered a defence of the Hebrew method of slaughter. He chose his text from the morning's Portion of the Law, dealing with the incident of Rebekah's ready hospitality towards the strangers at the well, and declared that dear Ribekah's Jewish family life if modern Jewry departed from the precedent set by Abraham in ensuring that his son should wed with one of his own people. Jewish family life was the corner stone of Judaism, and if this corner-stone became disjointed the whole fabric inevitably suffered.

There was traditional practice which during the last few weeks had been seriously threatened. Jews had found themselves accused of being regardless of the sufferings inflicted upon dumb animals. In that accusation one of the most important of their rites became involved, and they had recently seen how official reference had been made to the matter. When they looked into the question they would see that, as usual, those who attacked their religious practices spoke in ignorance of the facts, not knowing the feelings which prompted Jews when they followed the divine commands. Throughout the generations those commands had been made to observed, with a full regard for the feelings of the animals which it was necessary to use for food. Those who attacked their system forgot that the world owed to the Jews the first lessons in humanity, they forgot that Jews were the pioneers of human civilisation, they forgot that the feelings towards the animal kingdom were held as sacred in the heart of the Jew as were the feelings towards mankind; and they forgot that divine command ordered that Jews should not wear such costumes as mourning. Those who attacked their religious practices forgot all these things. Dr. Gaster concluded with a prayer that those who spoke against Shechita in ignorance of the facts would indeed on a full knowledge of the circumstances before the hands of the legislators moved.

PRINCE MIRSKY DISMISSED AN ANTI-JEWISH GOVERNOR.

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DR. J. LEONARD LEVY OF PITTSBURG, CHIEF ORGANIZER OF PEACE SOCIETY.

The Pittsburg *Despatch* of November 16, contains the following editorial:

The movement for the formation of a peace society in Pittsburg, of which Dr. J. Leonard Levy is the chief organizer and Mr. Andrew Carnegie has agreed to be the president, promises to be based on the lines of effective work. The doctrines of such an organization ought to meet with favorable response in Pittsburg. Our community has risen clear of the old delusion that differences between employers and employed can only be settled by the test of strength, and it should be quick to receive the more evident truth that disputes between governments and nations can be settled by the rules of reason in preference to those of brute force.

The proposition to impress these truths on the coming generation selects the point where the greatest results are to be hoped for and where there is most need of such work. The juvenile mind is quick enough to respond to the promptings of belligerence, without stimulation, and there has been a tendency of late years; perhaps unknowingly to inspirit it with militarism. It will certainly be salutary to correct that tendency with teachings of the waste and horrors of all wars, and the murderous criminality of unnecessary wars.

It is not necessary to make this the instruction of tame subservience, or the denial of patriotism. All can support the teaching of admiration of men who have fought for independence, liberty or national unity. We should even instruct coming generations to train themselves to defend their country, if necessary. But that should be accomplished by carefully impressing on them that wars of aggression or conquest, or wars that by the use of common forebearance can be avoided, are among the heretofore unrecognized crimes of history.

To fully impress this essential distinction on the coming generations is a great work. The organization of the society undertaking it should be widely and promptly supported.

"BLACK JEWS" in New Guinea.

Mr. Oliver Bainbridge who recently arrived in Cape Town after eight years' tramp in unfrequented parts, told a representative of the *Cape Times* of the discovery he had made of a race of strange people in Central New Guinea, whom he calls "Black Jews" Both in features, religion, and customs, he says, "the likeness of the white Hebrew race is remarkable, the one great difference being that the New Guinea specimens of the twelve tribes are black. Among them are to be found many Albinos"

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Asked if they were intelligent, Mr. Bainbridge replied that they were, but the only sign of an educational system he observed was tablets used in religious observances.

CONVERSION BY EXAMPLE.

The Rev. Isidore Harris, preached at the Berkley Street Synagogue, London, on Sabbath the 22nd October on the above subject.

Tradition, said the preacher, regardsAbraham as the first missionary to mankind. The revelation of a supreme Power which was vouchsafed to him, he is said to have communicated to others wherever he went. It was for this purpose that he left the paternal home to travel in an unknown land. Nowhere in the Bible are we actually told this, it is only an inference from the story of his life. The Divine promise, "And through thee shall all the families of the earth be blessed,' is often interpreted in this sense. And from what we read of the altars that he raised to heaven in the various places in which he pitched his tent, we are inclined to assume that the Patriarch was ever active in preaching the word of God to a heathen world. The Rabbins go further. They tell us that Abraham and Sarah brought many idolaters "under the wings of the Shechinah"; the Patriarch made proselytes of the men, and his wife of the women. But such conceptions are more or less fanciful. What we may, however, infer with confidence from the biblical narrative is the fact that Abraham set an example to his age which was luminous with moral and religious instruction. Reading between the lines, we can infer that his godly dispesition made a deep impression upon those with whom he came in contact. We can discern it in the reverence with which he is greeted by Melchizedek and the Kings of Sodom and Gomorrah, no less than in the esteem in which he is held by the Sons of Heth. Whether as a man of peace or of war, whether in his public relations, he comports himself with such simple manliness, such true courage, and such tender regard for the happiness of others, as must have won the esteem and reverence of all classes. Regarded from this point of view, Abraham's character, while full of moral instruction for all mankind, has a special significance for Jews. What is known as the Mission of Israel is a responsibility that we believe we have inherited from the Patriarch himself. The father of the Jewish race is represented as the first recipient of a revelation which he and his descendants after him were to spread abroad to the ends of the earth. We do well to believe this, if we conceive our mission in theAbrahamic spirit; if we realise that the world is to be made better by our example of personal religion. What we call the Jewish life must be a life that shall convince others by its loftiness of purpose and integrity of principle, a life that shall rise so much above the accepted standards of morality that men, seeing it, will say: Here is a religion which teaches its followers how to live! We Jews are often blamed for not taking active measurse to convert others to our belief. When we get such an insight as recent disclosures have afforded us into the methods adopted by Societies for the Conversion of the Jews, we shall not I think, be anxious to emulate so crooked a policy. But even if the actions of these societies were above suspicion, they would still be open to grave objection. Why be aggressive in religious controversy when every argument for or against a particular form of belief can be met by some counter-argument? But no-one can argue against the life of a good man. There is nothing so convincing, nothing so unanswerable, as the pious rectitude of a servant of God. Without the character behind it to sustain the assertion, dare we say that our religion is better than another's? Possessing that character, we do not need to say it; the thing speaks for itself. Some of you may have read the words of Moses Mendelssohn's reply to Lavater, when the Christian philosopher challenged him to a public discussion of theological tenets. Mendelssohn wrote: "As for me, it was my desire to disprove the wretchdd judgment passed upon the Jew, by *living a life of virtue*, and not by controversial writings." That was the language of a true son of Abraham. He would imitate the Patriarch's virtues, and trust to the influence of his personal example to bring men to a recognition of the truth. And so, dear friends, it comes to this: that we have to teach Judaism to the world by living it. We have to spread the truth abroad, as Abraham may be supposed to have spread it, by acting up to it. If religious teaching is slow in making its way in the world it is because many of us have forgotten this cardinal fact. What is it that brings religion into such disrepute? It is the opportunity that we are daily giving to the ungodly to point the finger of scorn at professedly religious men, and to say that they are just as greedy and worldly as other men. When the proverbial gibe, "as rich as a Jew," shall no longer be heard upon the lips of men, and instead the name of Jew shall come to be synonymous with uprightness of character and nobility of sentiment, when we can stand up before mankind as Abraham stood up before the Kings of Sodom and Gomorrah, with lofty contempt of mean things, then Judaism will have conquered the world. "Until Abraham's time," teaches the Midrash, "the Lord was known only as the God of heaven. But when He appeared to Abraham He became the God of earth as well as of heaven, for Abraham brought God nigh to man." There is a profound truth underlying this quaint exposition of the Rabbins. Every good example that we set to others brings God so much nearer to men. They learn the better to understand His will by seeing it interpreted in the actions of those who render Him sincere service. All honour, then to those who, of whatever faith, try to bring God nearer to men by the force of personal example. All honour to those of our own faith who feel it incumbent on them to uphold the name of Judaism by living upright lives. There are those among us who are consciously doing this every day. It may be because the strong light of publicity is turned upon the conspicuous positions which they occupy, or it may be sufficient for them to reflect that they are Jews and Jewesses, descendants of him who held up his hand to the Most High God in solemn asseveration of self-denial. But whether they be distinguished or undistinguished matters little. They are actuated by the principle of *noblesse oblige*, and we honour them for it. Such Jews and Jewesses, are God's witnesses, in the truest sense, for their deeds bear to the truth testimony that is in them. True missionaries of the faith, they are labouring in the best possible way to the time when, hasten in the language of Jeremiah, "they shall teach no more every man his neighbour and every man his brother saying, Know the Lord, for they shall kown me, from the least of them unto the greatest of them, saith the Lord."

THE CURSE OF KISHINEFF.

From spaded trench and wooded mountain side,
From every ridge and height, with grim disdain,
Cannon on cannon, in satanic pride,
Defend the pass and dominate the plain:
At daybreak shall the dreadful carnage be;
But through the camp at midnight comes a cry:
"To-morrow in the battle think on me,
And fall thy edgeless sword: despair and die!"
Southward, behind a leagnered city's wall,
The wearied soldiers, sleeping row on row,
Rocked by the shotted cannon of the foe,
Dream of defeat, and see their fortress fall;
And bloody visions, rising from the sea,
Glide down the darkened ditches, and a cry:
"To-morrow in the battle think on me
And fall thy edgeless sword: despair and die!"
Far off a royal palace fronts the night,
In straight, majestic outlines, wide and deep:
From one high window gleams a lonely light;
There lies a wretched man, who can not sleep;
In vain he kneels and prays for victory:
Down the long corridors there comes a cry:
"To-morrow in the battle think on me,
And fall thy edgeless sword: despair and die!"

BERTRAND SHADWELL.

In the *American Israelite*.

SHANGHAI ZIONIST ASSOCIATION.

INTERSTING LECTURE ON "PROSPECTS OF THE JEWISH STATE AFTER IT IS SETTLED IN PALESTINE, BY THE REV FRANK RAWLINSON.

A meeting of the literary circle of the Shanghai Zionist Association was convened on Tuesday, the 20th instant, in the rooms of the Jewish School, when the Rev. Frank Rawlinson delivered one of the most valuable and interesting lectures ever delivered before the Association. The subject was "Prospects of the Jewish State after it is settled in Palestine". Mr Edward I. Ezra presided, and there was a very fair attendance. The lecturer who was attentively listened to by the audience was frequently interrupted by outbursts of loud applause and the lecture was from beginning to end a master by handling of the subject and the tone of which was sympathetic throughout. We hope in the next issue of our journal to publish *in extenso* the paper read at the meeting.

The Chairman in his introductory address referred in glowing terms the service the Rev. Rawlinson rendered to the cause of Zionism and expressed satisfaction at the excellent manner in which the lecturer dealt with the problem affecting the Jewish race.

The vote of thanks to the lecturer was proposed by Mr Jacques Blumenfeld who in a very neat speech alluded to the great pleasure it afforded all those present to listen to the interesting lecture that evening and that in Mr Rawlinson they had a true and loving champion of their race. Mr N. E. B. Ezra seconded the vote of thanks and incidentally referred to the great interest the Rev. Frank Rawlinson had always taken in their cause and hoped that the lecture will be published in full in the official organ of the Association the "*Israel's Messenger*", so as to bring it within the reach of a wider public.

The Rev. Rawlinson briefly acknowledged the thanks and said that it was a pleasure to him to do anything that was possible to bring them nearer and nearer to their ideal of their ultimate goal.

Before dispersing the Chairman in proposing a vote of thanks and congratulation to their secretary Mr N. E. B. Ezra said that he hoped that all present there would join with him in his expression of good wishes and congratulations. Mr Ezra is leaving them shortly on a furlough to Singapore to get married. He wished him God-speed coupled with the best wishes of all the members of the Association as well as of the entire Jewish community.

Mr S. Moosa, in seconding the resolution, said that he felt he was entitled to have the honour of seconding the resolution as he was one of the three, including Mr N. E. B. Ezra, who signed the first notice convening a meeting of the Jewish community of Shanghai for the purpose of forming a local Zionist Association. Since its inception, Mr Ezra has taken a very keen interest not only in the Association, but, also, in the Literary circle attached thereto, as well. He gave addresses and got others to do likewise, striving his utmost to make every succeeding meeting a better success than its predecessor. It gave him great pleasure to second the proposition. He further suggested that Mr Ezra should be given a *souvenir* from the Association on the occasion of his approaching wedding in recognition of his past services.

The meeting carried the vote of thanks with acclamation. The chairman referring to Mr Moosa's suggestion said that it was his intention to ask the Committee to consider the matter and hoped that the members would be glad and happy to subscribe to such a worthy object.

Mr N. E. B. Ezra in returning thanks, said that he was quite unprepared for what had taken place and could hardly find words to suitably express his acknowledgment of the honor done him. With him to work for the Association was a pleasure and his services were entirely at the disposal of the Zionists. He desired the meeting to accept his sincere thanks and expressed the hope that on his return he would find the Association in just as, if not more, flourishing state as he left it.

Mr S. J. Solomon proposed a vote of thanks to the Chair which was carried by applause.

The meeting then terminated.

Cruel Treatment of the Russo-Jewish Soldier

Mr. Carl Joubert, in an article on "The Russian Soldier," in the new number of the *Nineteenth Century*, remarks that there is one class of soldier which has "no particular cause to sing," because marching from a very small part of its duties. These are the soldiers who work day and night in the tailors', carpenters' and smiths' shops in barrack. "They are frequently Jews," says Mr. Joubert, "and that is another reason why their officers maltreat them."

"You have made the sleeves of my uniform too long," a younker shouted to a wretched little Jewish tailor in my presence.

"I am sorry, highborn. They shall be altered.

"They should have been right to begin with, Judas Iscariot," the officer rejoined, and with a blow in the face of the tailor he walked of the shop.

I did not hear that Jewish soldier sing after the officer had gone; I only heard the sewing machine going like a mill.

But, judging from Mr. Joubert's article, the Jewish soldier's lot is not particularly worse than that of his Christian comrades, who are treated with "systematic brutality by their officers."

The current number *of Free Russia* contains a dispatch from St. Petersburg stating that recently a Jewish soldier of the 37th Artillery Brigade, named Gleser, was courtmartialled for an offence against one of his superiors. "The matter arose in this way," says the journal, "some of the men of the 37th Brigade were ordered to action in the Far East, among them a Jew who had volunteered his services. The sergeant of the battery began to sneer at and insult this Jew. Gleser, who was standing by, after listening indignahtly for some time, lost his temper, and said to the sergeant, 'Why do you insult him? He is going to give his life for his country: and you abuse him. You are more fit to a swineherd than a sergeant.'" Gleser was court-martialled for this, and condemned to two years of "penitential service."

In a dispatch from Riga, published in the same journal, reference is made to a proclamation headed, "Do Not Kill," which was circulated among the soldiers. The Colonel of the Taborsk regiment summoned the 2nd and 4th battalions, and in a speech donounced the proclamation. "He began to read it to there to illustrate his words, when he was suddently seized with fear and stopped short; then began to abuse the Jews; saying the whole thing was their work, that they had no religion, and that they were traitors to the Russian Tsar." The Colonel of the Vendesk regiment likewise made a speech to his troops in which he said, "the Lithuanians want their own Tsar, the Jews want Solomon, but for us orthodox Russian Nicholas II good enough."

BUT HE MEANT WELL.

The good man was conforting the stricken widow.

"Do not grieve, sister," said he. Think how much better off he is."

And the good man wondered why she refused to be longer comforted by him.

MARRIAGE.

LEVY NATHAN. On the 17th November 1904, at the West London Synagogue, Upper Berkeley Street, London, by the Revd. Maurice Joseph, M.A. assisted by the Revd. Isidore Harris, Simon A. Levy of Shanghai to Violet Inez, fourth surviving daughter of the late Mr. L. E. Nathan of No. 3 Loudoun Road, London, formerly of Christchurch, New Zealand.

N. E. B. EZRA.

p. p. c.

ISRAEL'S MESSENGER.

Shanghai: Friday, 30th December, 1904.—5665

A PLEA FOR RELIGIOUS KNOWLEDGE.

IT is a well known fact that education, which is synonymous with knowledge, plays an important part in the history of nation Religious knowledge is an equally important factor in the history or development of every creed, and in no creed has religious learning played such an important part as in that of the Jews. To whatever extent any section or community has disregarded religious education to that extent had they suffered extinction. Ignorance of the Holy law is invariably followed by indifference and wordliness and gradually develops into utter disregard of our manifold duties to our Creator. The Mission which we are called upon to perform in the world become a farce. Those who are treading in the footsteps of our ancestors and are loyal and observant Jews do not fail to impress upon us the necessity of religious education, an education which is vitally important and is urgently needed to make us remain, and to bring up our children to be, staunch and firm adherents to our ancestral faith. Without religious education we shall be indeed lost, lost for ever. Mr. S. J. Solomon writing in the last issue of this journal tells us, as we have often told and been told, that want of knowledge is the principal cause to which may be attributed the non-observance of religious duties by the majority. Our sages always laid a great stress on the need of both sacred and secular education and there are many instances of our ancestors having brought up their charges amidst almost insuperable difficulties, firmly grounded and initiated in the beauties of our faith. Why then are we lax and lukewarm in our endeavour to do the same? Why are we surrendering our birthright, now that we are allowed to exercise our religious rights without let or hindrance? Is the thirst for hoarding wealth the main cause of our blind-sinfulness? There is, we are afraid, some truth in the allegation that we are more and more becoming the worshipper of the Golden Calf than the God of our forefathers. It is no consolation for us that there are other creeds as well which are suffering from religious stagnation, and which in spite of the up-to-date reform in their rituals, are also losing their hold on their worshippers. For us Jews there is a special reason why we should maintain our existence as a religious community; our existence as a thanksgiving to God for having preserved His remnant from being exterminated in the hands of our enemies. It would be an ill day for Judaism were we to allow the stigma to rest on us that we are losing our cherished conviction that we are *the* Chosen People of God. What then is our duty to demonstrate the truthfulness of this conviction? It is, in a word, that we should cultivate in the minds of the coming and rising generation of Jews a deep reverence towards the Jewish faith and to imbue in their hearts a thirst for Jewish literature. No other reform is ever needed than the one which we now advocate. To achieve this desirable end would be the victory of religion and morality over vice and superstition; over materialism and indifferentism and many other "isms" if you please. Is this possible of attainment? With all earnestress we say Yes, a thousand times Yes. We are only to be sincere in carrying out the living examples of our ancestors with regard to their attitude towards their young ones. We plead again to all far and near for the establishment of Talmud Torah classes and for colleges where Jewish literature and Jewish history can be taught. We plead for an establishment of a Jewish library wherein Jewish students can have access to standard Jewish works. We plead that the parents and guardians alike should rear their young ones in the beauties of the Jewish faith; we plead for a Jewish atmosphere in the Jewish home. Let us have done all this and we shall soon behold a new generation amongst us who will—whether in sorrow or in gladness—ever remain staunch followers and observers of the Law of Moses.

EDITORIAL NOTES.

WE are pleased to see that the literary Circle of the Local Zionist Association is having a successful season. This is theto third time in succession that we have record its meeting, which took place on Tuesday last the 20th instant. The Rev: Frank Rawlinson, who is a very sincere sympathizer of the Zionist movement, deserves to be congratulated for the masterly manner in which he handled his subject. His paper was excellent and it is very gratifying to see our Christian friends taking such a keen interest in the future of the Jewish Nation.

o o o

The subscription list for the National Tribute for the children of the late Dr. Herzl has been closed and the Secretary of the Shanghai Zionist Association has remitted the sum of £ 25.2 to the Jewish Colonial Trust. It is gratifying to see that Shanghai was not behindhand in the matter and the collection was a striking testimony of the high esteem in which the memory of the late Dr. Herzl was held.

We hope other Communities will make similar collections.

By an oversight the names of the two donors to the above fund has been incorrectly given in our last issue and they should read Messrs S. Laurance and R. J. Solomon.

o o o

Our readers must have no doubt read with interest the letter which Mr. E. Jonah, the Hon: Secretary and Treasurer of the local branch of the Anglo-Jewish Association has written to us and which was published in our issue of the 2nd instant. The letter is in itself sufficient to arouse the sympathy of our readers towards the Association, which has such a splendid record of good works done to our less fortunate co-religionists. From past experience we venture to hope that the Shanghai Jewish Community will this year respond in their usual liberal spirit by increasing their subscriptions and also by inducing others who are not subscribers to enroll their names on the membership of this deserving Jewish Association.

SHANGHAI JEWISH SCHOOL FUND.

Amount already acknowledged	$ 3,389.70	Tls 1470.00
N. Mess Esq.	„ 300.00	
Total	$ 3,689.70	Tls 1470.00

Further donations and or subscriptions will be thankfully received and acknowledged by any of the Committee or the Editor of the paper.

REFORM JUDAISM.

MARRIAGE PERFORMANCE BETWEEN A STEP-MOTHER AND A STEP-SON, BY DR JOSEPH STOLZ, OF CHICAGO.

"MIXED MARRIAGES", DR EMIL HIRSCH OF CHICAGO REPENTS

Rabbi Joseph Stolz, of Chicago officiated at the wedding of a stepmother and a stepson. He is innocent in this case. These are his excuses, discerned from his letter, published in the *Jewish Voice*.

(1) As soon as he learned of the true circumstances he informed the Rabbi of Mobile requesting him to inform this fact to his congregation. These two "*Y'reei shomayim*" (God fearing) will certainly fix the breach of the Mosaic law to the best of satisfaction. Very well!

(2) The contracting parties in his presence and in the presence of witness made the statement that though they bore the same name they were not in anywise related to each other. The definition of "relationship," according to the interpretation and assurance of prominent lawyers, and the marriage license clerk, was limited to blood relationship only. The doctor did not think it necessary to ask how it happened that the contracting parties bore the same name, and whether they were related in any other manner than by blood relationship. The Rabbi is perfectly right; it is not worth while to bother one's mind for such *bagatelles*. The license clerk's and prominent lawyers' *shaaloth u'tshuvoth* (responses) are authority enough for the contracting parties, and he, the Rabbi, is only the performer of the ceremony. Good logic.

Anent this case, in a letter published in the *Reform Advocate*, Dr. Emil G. Hirsch says:

> It has been my ironclad rule *never* to have anything to do with marriages of out of town parties unless ample notice was given me beforehand so that I might make inquiries, if I deemed it advisable.

It seems that Dr. Stolz's *yirath shomaim* (Fear of God) has not reached the height of Dr. Hirsch's. No wonder; the last i an actual *baaltshuvoh* (penitent) as he relates in the same letter:

> I never have consented to officiate at the marriage of eloping couples—a principle, adherence to which as is well known, few years ago came near costing me my life.

He even mended his wayward manners in matters of religion, as he avers in the same letter:

> I have officiated at so-called "mixed marriages," but only when the parents of both parties gave their consent and the non-Jewish party was not a believing, confessing Christian and with the understanding that the children would be brought up as Jews. As this promise has not always been kept, I have of late years very frequently refused to officiate; at all events, I have been very firm in insisting on being given reasonable assurances on this point.

True Jewish piety! veritable Judaism!

Now, Russian co-religionists it is up to you; assimilate with the old immigrant and practice the teachings of these pious and holy teachers in Israel!—*Jewish Tribune*.

SOME HINDU APHORISMS.

He who says: "What's a moment?" is a
fool.
He who says: "What's a farthing?" will be
poor.
A fool may cut a dash the wise among
So long as he has sense to hold his tongue.
No man of sense should take as his adviser
A barber, dancer, mendicant, or miser.
If you have ought to do and want to do it,
Don't ask a woman's counsel, or you'll rue it.
To one whose foot is covered with a shoe
The earth appears all carpeted with leather.
The little minded ask Belongs this man
To our family? The noble-hearted
Regard the common race as all akin.

WHO IS SHIFTING HIS POSITION—

JEW OR CHRISTIAN?

BY LEO M. FRANKLIN.

It is a frequent experience among rabbis, that after they have expounded the doctrines of Judaism to a non-Jewish audience, one or more of their hearers will say to them, "Well, really, if that is Judaism, then I, too, am a Jew."

Yet it is comparatively but a short time ago, not only when such expressions would have invited the charge of heresy upon the one who uttered them—but when the Jew who dared to expound publicly the doctrines of his faith would have been effectually silenced if not by the absence of listeners at least by the utter lack of sympathy on the part of those who heard him. Time was when the only Jew who might hope for a hearing was the renegade Jew—he who had turned his back upon his father's faith, and held its customs up to ridicule. But the world is awakening and thoughtful men are beginning to look with suspicion upon those who expose to ridicule the faith their fathers loved. Men are coming to see that weaklings can do destructive work, while it takes men of brain, and stamina and character to upbuild and to defend their religious institutions. This is an age that thirsts for knowledge and that is why the ardent Jew to-day is constantly asked to expound the doctrine of his faith and well for him that such is true, for as men come to know the standpoint of the Jew, they realize that it is infinitely nearer to their own than they ever dared imagine.

But, strangely enough the very realization that the Jew and the Christian practically stand together on the question of moral life and human duty, instead of persuading Christians that the Jew has all along been misunderstood often has the opposite effect and he is told that he is rapidly becoming Christian. It is but the exceptional instance when the case is reversed. The admission is willingly made that we are approaching a uniform standard of life—but that that standard is consistently Jewish is not so readily assented to. Nor is this wonderful. Have we not all along heard about Christian charity, and Christian love, and Christian duty, as though Charity and love and duty were matters utterly foreign to the Jew? Surely, then, when, he accepts them he must be changing his religious attitude, and there can be no doubt that he is shifting his position.

At the very outset we might say that if change of form; if growth to larger ideas and lovelier ideals; if adaptation of customs to the conditions of evolving time be an indication of disloyalty—then the Jew pleads guilty to the charge and our discussion ends. But by the same logic that would make us backsliders who behold in our Judaism a growing force, Moses would be less loyal than Abraham, and Isaiah would be less a Jew than David, and Hillel would not rank as high as Solomon, but the prophets of every age would be farther and farther removed from the attitude of those who first subscribed to the doctrines held sacred by the Jew.

Now this is exactly the assumption of those who maintain that the Jew is shifting his position. While in every other sphere of life change is a necessary condition of enlargement and of greater usefulness, by some strange logic of their own, they see in the evolving process of religion only the warning of withering decay, and in horror these theologians close their eyes to shut out the sight of the awful doom that is impending. To them religion is the one unchanging entity in a constantly changing universe. New light may change the path of the worker in every department of science, new truth may alter the standpoint of the historian and the philosopher; but religion, these theologians maintain, must be impermeable to light and truth and reason. Religion, to be religion, they assure, must be the same to-day as it was at the beginning—the same for every man—the same under every and any condition.

However, to the Jew this position is unreasonable to the point of the ridiculous, for not only does it put religion out of harmony with everything else in the universe and ignore that freedom which is the postulate of ethical thought, but it disregards the spirit and the facts of all religious history. We assume an attitude diametrically opposite to this. If religion is not a growth and the result of a gradual unfolding it is nothing. From the beginning of its history Judaism has represented an increasing, unretreating forward march. Of this the Bible itself gives clearest evidence. Between the religion of the Patriarchs and Moses, and between the ethical ideals of Moses and the Prophets there is discernible a continuous development which is as remarkable as it is sure. Indeed, in the God of the Patriarchs, delighting in wars and boasting of power, there is little in common with the sublime conception of the Deity voiced by the Psalmist and enunciated by the Prophet—the conception of God closely akin to our own as the universal Spirit of life and of love, and the constant inspiration to the good and the true and the beautiful.

Nor can we believe that the fountain of inspiration ceased to gush forth its limpid waters when the last of the Biblical Prophets quenched his thirst for truth in its fair stream. We believe that inspiration is continuous and that so long as human hearts turn Godward, and human minds aspire, that men will be filled with the genius fire of inspiration. Our faith did not attain its climax ere modern civilization had outgrown its babyhood. Judaism grows. It is not a dull dead force whose energies were spent ere we were born. It grows and hence considers a change not only as not incompatible with its stability, but as one of the absolutely necessary and essential conditions of it. It is because of this that the Jew may have an entirely different view of religion to-day than was held by his fathers 2,000 years ago, and yet be consistently a Jew. Between the Jew who calls himself orthodox to-day and the out and out reformer, there is a vast difference in estimating the importance of forms and ceremonies, and yet neither would for a moment maintain that the other had forfeited his claim as a communicant of Judaism. Such a thing as a trial for heresy would be impossible among us. Freedom—the postulate of ethics—is fundamental to Jewish thought, individuality the condition of sincerity, in its essential requirement—change, the precursor of development has attached to it from the beginning. Reform, that is change of form in Judaism, makes us not less but rather more the Jew, for it brings us back to the fountain head of our inspiration—the Decalogue of Sinai and the religion of the Prophets, in both of which the basic word is Duty.

With this thought clear, and with the truth established, that the changes in his forms have turned the Jew unto his father's faith and not away from it, let us try to ascertain whether the same holds true of our Christian friends and neighbors. Let us ask, is the Christian loyal to his faith to-day, or is it possible that in some instances he has outgrown his Christianity? To answer this we must know how far a change of attitude—which is the condition of growth—is permissible to the consistent Christian.

Can Christianity progress, expand, evolve, grow and become larger by changing according to the changing spirit of the times? Far be it from us to answer this question absolutely in the negative. We know that the spirit of some Christian sects is turning toward a broader liberality—aye we know of many individual Christians who are said to be too broad for their church. But after all the change in Christian thought can only go a certain distance. Beyond that is heresy. The Christian's view of life may become larger and fuller and more beautiful—his sympathies may become broader—his views more liberal, but when he comes to the divinity of Jesus of Nazareth THERE HE MUST STOP. Give up that belief and he gives up Christianity.

It is this fact that has fostered the cause of Unitarianism and that is to-day swelling its ranks with the intellectual elite of the older Christian sects. The mind will not be always clogged; reason will not be forever stifled—thoughtful men will not continue satisfied with a myth or an allegory, however beautiful legend may have made it, or howsoever sentiment may have intensified the force of its appeal to human hearts. Men calling themselves Christians are fast out growing the Gospel story of their Christ—and whether they so call themselves by name or not, are becoming Unitarians.

And what is the significance of that ever spreading movement that ever for lack of a better name we call Unitarianism? Despite the protestations of the orthodox it is something more than a philosophy for it believes in God—not the God of wars and battles, it is true, but the God of life and love. And again, Unitarianism is not Christianity, for it is a protest against its fundamental doctrine, and is made up almost entirely of those who have outgrown the Christian creeds, and whose reason has rebelled against the acceptance of the Gospel doctrines. What remains is that Unitarianism is but Judaism over again—Judaism it is without the history, and hence to large extent without the spiritual incentives of the Jew. It is the embodiment of Jewish ethics; its voice is the echo of the Sinaic revelation. It is something beyond the old Christianity—it is something short of the new Judaism.

Now all this has vast significance for us, and it gives answer to the question which we set out to solve. It proves to us beyond a doubt that Truth and Light, the only missionaries that the Jew has ever sent out into the world—are doing their work well—for it testifies that though not in name converted, the Christian world is in fact fast becoming Judaized in its life, in its ethics, in its ideals, and that the Jew, the banner bearer of religion, yet shall see his destiny fulfilled, and a multitude of faiths shall follow in the tracks by him marked out.

Man is the climax of God's work and through the fellowship of man, we must approach the fellowship with God. There is a common meeting place for men of every faith and creed. It is at the shrine of duty and moral obligation. Beside that altar the Jew may stand divested of every form and ceremony. Yet shall he be a Jew. Can the Christian do as much and honestly be Christian? Let the answer to this question tell who is shifting his position.—*Jewish American.*

The King of Italy and the Jews

The King of Italy recently gave audience at the Castle of Racconigi, to the Chief Rabbi of Casale (Singor Aldo Lattes), who tendered his congratulations on the birth of an heir to the throne. During a conversation lasting half-an hour, his Majesty expressed his pleasure at the existence of several important Jewish institutions for the study of Hebrew literature, and at public life in Italy being open to the Jews, among whom he instanced General Ottolenghi, Signor Luigi Luzzatti, and Signor Malvano. The King spoke with enthusiasm of the late Dr. Herzl as "a man of great genius," and referring to his own travels in the East, he mentioned Jerusalem, where he considered a great future was in store for the Jews.

BOMBAY'S NEW SHERIFF.

In our last issue we briefly announced the appointment of Mr. Sassoon J. David to the office of Sheriff at Bombay. We are now in a position to place before our readers the following biographical sketch of Mr. David which originally appeared in the *Advocate of India*, Bombay, 2nd November 1904.

Of the many public men who have played an active and useful part in the civic affairs of Bombay none more popular or fitting could have been selected to fill the post of Sheriff of the City for the ensuing year then Mr. Sassoon J. David. Mr. David has lived a busy and strenuous life, being closely connected with Bombay's commerce and industrial enterprises, and dividing his attention between business and public affairs, in which latter he has for many years taken a keen and intelligent part. He was for many years connected with the firm of Messrs. E. D. Sassoon and Co., but, on the death of Mr. E. D. Sassoon, whose daughter he married, Mr. David started his own firm, Messrs. S. J. David and Co., well-known throughout India and China. He has earned for himself a high reputation as a shrewd and levelheaded man of business. In fact, one of the strongest points of his personality is the quiet deliberate and effective manner in which he disposes of public or private matters, being absolutely devoid of ostentation. He is, however, a hard worker, and some idea of his activities in the commercial and public life of Bombay, and the numerous calls upon his time, may be gathered when it is stated that besides being Chairman of the Millowners' Association, he is a member of the Municipal Corporation, the Standing Committee and the City of Bombay Improvement Trust; Honorary Magistrate, Director of the Royal Insurance Co., the South British Insurance Co., the Bombay Fire Insurance Co., the Standard Cotton Mills and the David Cotton Mills; and Chairman of the Bombay Flour Mills, the Ebrahim Pabaney Cotton Mills, and the Damodhar Lackmidas Cotton Mills. Mr. David is the recognised leader of the Jewish community which, although comparatively small, takes a prominent part in the commerce of Bombay. This is the first occasion, we believe, on which a member of this community has been appointed to a public office such as the Shrievalty of Bombay, and, as we have already said, no more worthy or esteemed citizen could have been selected for the honour.

(Mr. David received his early education under Mr. Joseph Ezekiel J. P. head of the late David Sassoon Benevolent Institution.—Ed. I. M.)

THE religious observance of Sabbath is a main prop of the religious character of the country. From a moral, social, and physical point of view the observance of Sabbath is an absolute consequence.—W. E. GLADSTONE

MOST people would succeed in small things if they were not troubled by great ambition.—LONGFELLOW.

ANGER, if not restrained, is frequently more hurtful to us than the injury which provokes it.—SENECA

CORRESPONDENCE.

[The Editor does not hold himself responsible for the opinions of correspondents, and the publication of any correspondence does not necessarily indicate his concurence with the views expressed therein.

He reserves to himself the right to publish or reject any contributions.

The real names and addresses of all Correspondents should always be sent in, not necessarily for publication.]

REFORM JUDAISM.

To the Editor of the "*Israel's Messenger*"

Sir:—I have perused with profound interest the leading article in your issue of the 16th instant on the above subject and venture to congratulate you on the able defence you have made in the matter. That we are at present in need of such fearless exponents of Judaism, in the face of such misleading utterances of the Reformers, goes without saying. Like you, Sir, I have carefully studied the 'Aspects of Reform Judaism" and I have before me cuttings from non-Jewish periodicals of America which I reproduce below and which speak for themselves:—

The "*Observer*" says:—"Is there enough left of Judaism among these reformers to make it worth while to hold conventions and maintain colleges? It is a singular development of religious history that in the 19th century millions of Christians are far more devout believers in the writings of Moses and the Prophets than thousands of the most prominent Hebrews".

The "*Christian Advocate*" remarks:—"It is immeasurably better for the Jews to be orthodox Jews than "liberal Infidels". Our sympathies are with those who defend the faith of their fathers. Christianity is so related to Judaism that we have a deep interest in seeing the latter maintained in its purity".

Consideration for your space prevents me from giving further extracts from non-Jewish papers, all of them, however, deprecating in strong language the backslidings of these so called reformers.

Yours obediently,

A. Y. Z.

20th, December 1904.

JEWS OF INDIA.

Before I enter on the subject of this article, I wish to say a few words regarding the position of Jews here, in matters educational. The Jews in Cochin, though a very interesting and historic community, are very backward in education. About five years ago a few members of the white Jewish community opened a primary school, called The Anglo-Vernacular Hebrew School. There were four teachers and about 50 children of both communities (black and while), who were given free education. The school was maintained by subscription. Mrs. S. D. Sassoon, of Bombay, and others gave kind help to the very last. Owing to want of funds, however, the school had to be closed.

At this period Rew. J. H. Bishop, of the C. M. S. Mission, promised to open a school for girls and boys under 12 if the community would also give some pecuniary help. A few of the members objected to this, as they expected the Anglo-Jewish Association would open a school for them, and their, objections were also partly based on religious grounds. A good deal of correspondence was carried on between the Anglo-Jewish Association, and Mr. N. E. Roby, of Cochin, on behalf of the community, and even sent a plan of the school building at the request of the Association. To our great regret, the Anglo-Jewish Association suddenly stopped further communications, though many reminders were sent. The community was therefore obliged to accept Mr. Bishop's proposal and the school was opened about three years ago.

In appealing for help to maintain the school Mr. Bishop said that it would be kept up by subscription and that it did not belong to any mission or society. There are now about 42 children attending. The instruction at present imparted is of an elementary character, and after their course of studies in the school the boys can join the Rajah's College and the girls the Convent School at Ernakulam.

The Matriculation and F. A. Examinations of the Madras University used to begin on the 1st day of December of every year, and on the 2nd if the 1st is a Sunday; it lasted 8 days. Thus the Jewish boys can only appear when the examination begin on Monday, or, in other words, once in five years. In 1900, A. B. Salem, a Jewish candidate in the Rajah's College at Ernakulam, appeared for the F. A. Examination. He was allowed the concession of answering the Saturday's question papers in the evening after sunset, he having sent an application to the Syndicate of the Madras University to allow him to do so. This concession was repeated in the year 1902, when he appeared for his B A. Examination in Madras. This is the first Jewish student who has taken his degree in the Madras Presidency.

Last year another Jewish student, A. I. Simon, also studying in the Ernakulam College, wanted to go up for the Matriculation Examination, and as the last day of the examination fell on Saturday the Principal of his College, Mr. F. S. Davies applied to the Syndicate of the above University to allow the student a similar privilege to that granted in the case of A. B. Salem. The request was, however, refused. The student then sent an application for the matter to be reconsidered, supported by a strongly argued application from the Jewish community. The latter requested the University to abstain from holding any examination on Saturday, and thus relieve them from the religious difficulty. The Syndicate granted the student's request to answer his Saturday's papers on that evening, and at the same time recommended to the Senate that no examinations be held on Saturdays.

This subject was taken up at a meeting of the Sanate, and the following is copied from the *Madras Mail* of December 21, 1903;

"At a meeting of the Senate on December 19, 1903, Dewan Bahadur N. Subramaniam, one of the members, moved the adoption of certain changes recommended by the Syndicate in the by-laws relating to the days on which the several University examinations were to begin. He explained the reasons which had induced the Syndicate to recommend the changes. The old by-laws of the University had provided for the examinations beginning on a particular day of the week was changed to a particular date of the month. This year the Syndicate received an application from a Jewish candidate from Cochin asking to be excused from answering his papers on the Jewish Sabbath day, and offering to be confined till he was examined the following day. The Syndicate felt considerable difficulty in making an exception in favor of the candidate, but at the same time were strongly against throwing any obstacle whatever in the way of a young man belonging of the backward classes from coming up for the examination. Hence the proposal to revert to the old practice of beginning the examinations on a Monday and finishing them on a Friday. Mr. J. H. Stone seconded the motion which was carried. It was also unanimously agreed that the by laws as amended do come into force for the examinations of 1904."

The hearty thanks of the members of our community are due to all the members of the University who have conferred this boon upon us, and also to Mr. Davies, the present popular Principal of the Ernakulam College, for the warm interest he had been taking in the matter of the education of students in general and of Jewish students in particular.—S. S. Koder, in *Jewish World*.

The Retort.—Mrs. Casey: "'Tis a shame, Mrs. Cassidy, for yer husband to come home drunk the way he does. It hurts me to see it."

Mrs. Cassidy: "I don't doubt it, Mrs. Casey. Ye always wuz av an inviqus disposition."—*Philadelphia Press*.

He Won.—"George," said his wife, "I've decided on a name for the baby."

"Really'" replied George. "What is it?"

"We'll call her Madeline."

"Ah!" said George, who detested the name. "I was once sweet on a girl of that name. Dear little Madeline!"

"Really?" returned his wife. "I shall call her Caroline, after mother."—*Judy* (London).

Couldn't Very Well.—"Didn't I tell you last week that I did not want you to call on my daughter any more?"

"Yes, sir; and I'm not."

"You're not! Why-er-er!"

"No, sir, I'm not. I was calling seven nights a week then.'—Houston *Post*.

A CURIOUS MARRIAGE CUSTOM.

Amongst the peculiar marriage customs of the world may be classed that which prevails in Brittany. When the wedding ceremony is over, it is the practice for the lord and master to give his bride a sound box on the ear, and to say, as he gives it—

That is how it feels when you make me vexed."

After this most unlover-like proceeding he greets her with an ardent kiss, and tenderly utters the words—

"And thus it feels when you treat me well."

Death in itself is nothing; but we fear
To be we know not what, we know not where.

Dryden.

There are no people who are quite so vulgar as the over-refined ones.—Mark Twain.

A cynic is a grown-up child who has cut his doll open.

Life everywhere will swallow a man unless he rise and try vigorously to swallow it.—Carlyle.

Mr. D. Nutt will issue immediately a series of studies on the "Mosaic Legislation," by Mr. H. M. Wiener. The author argues in favour of the traditional date and homogeneous character of the legal portions of the Pentateuch, and vigorously assails the conclusions of "higher critics."

ALTAR BUILDING IN AMERICA.

By Prof. S. Schechter.

Wheresoever the Jew, the eternal wanderer, found rest, though not always an inheritance, there an altar was erected, dedicated to the worship of the Lord, the God of Israel. Thus, as far back as a thousand years ago, when the dispersion of Israel covered a much smaller area than at the present day, an ancient Jewish teacher could with justice apply the Psalmist's words: "Their line is gone out through all the earth, and their words to the end of the world," to the synagogues and the houses of interpretation in which the Law of God was taught to the people. Our own times where the dispersion of Israel extends to the remotest corners of the earth, more and more vindicate the interpretation of this sage. If the synagogues and houses of interpretation were marked on the map they would be found as universal and world-encircling as mountain and river, everywhere lending color, individuality and life to our globe. Verily, "From the rising of the sun to the going down thereof, the Lord's name is praised."

Israel in American has particularly distinguished itself in this holy work of altar-building. The Talmud speaks of certain commandments which Israel received in joy, and at all times joyfully fulfilled. Considering the comparatively short period of time since this country of ours was opened to civilization, the number of place of worship erected under these skies by both Jew and Christian, proves altar building to be an especial and favorite duty of the American people, received in joy from the very beginning, and to this day joyfully continued. I have heard of a famous Jewish scholar in Europe who in the summer-time would retire to the most isolated nooks of the Carathian Mountains or ascend the loftiest summits of the Alps—there perform his devotions—and thus hallow a new spot of earth to the service of the Almighty God. Similar feelings must evidently have animated the American people in their unprecedented spiritual annexations. The first settlers in this country were mostly men who had left their native land for conscience sake, despairing of the Old World as given over to the powers o darkness, despotism and unbelief. And I can quite realize how they must have gloried in the idea of being instruments of Providence to restore the spiritual equilibrium of the world by the conquest of new spheres, and their dedication to the worship of Almighty God.

As Jew coming from the East of Europe, where my people is trodden down, where seats of Jewish learning and Jewish piety are daily destroyed, I am largely animated by the same feelings, and am comforted to see the New World compensating us for our many losses in the Old. I rejoice, therefore, at the privilege of being with you on this solemn occasion. The words of the benediction, "Blessed art thou, O Lord our God, King of the Universe, who hath kept us in life and hath preserved us and enabled us to reach this season," rise to my lips, and with the consent of the Omnipresent and with the consent of this holy congregation I declare this building "Holiness to the Lord!"

But bricks and mortar, marble pillars and Gilded dome do not make an altar. What constitutes an altar are the words of the Torah, which are engraved on the very stones, which influence the lives of the worshippers and convert their homes into places of worship. The verse in Exodus xx, 24, also containing injunctions, regarding the altar, is paraphrased by the great Hillel as if God were saying to man, "If thou wilt come unto my house, I will come unto thy house." The word of our Lord endureth forever. This is a divine promise. But if after frequent visits to places of worship, you have experienced nothing of the nearness of God in your houses, then you may safely

doubt whether you have really been in a house of God. For it is the home which is the final and supreme test of the altar. A synagogue, for instance, that teaches a Judaism which finds no echo in the Jewish home, awakening there no distinctive conscious Jewish life, has failed in its mission, and is sure sooner or later to disappear as a religious factor making for righteousness and holiness. It may serve as a lecture hall or a lyceum, or as a place to which people in their ennui repair for "an intellectual treat;" but it will never become a place of worship a real altar for acceptable sacrifices, bestowing that element of joy into God, the *Simha, shel mizwah* of our rabbis, which is the secret and strength of Judaism.

This is a test applicable to all ages and to all countries; to the New World as well as the Old. There is nothing in American citizenship which is incompatible with our observing the dietary laws, and sanctifying the Sabbath, our fixing a Mezuzah on our doorposts, or refraining from leavened bread on Passover, or our perpetuating any other law essential to the preservation of Judaism. On the other hand, it is now generally recogized by the leading thinkers that the institutions and observances of religion are part of its nature, a fact that the moribund nationalism of a half century ago failed to realize. In certain parts of Europe every step in our civil and social emancipation demanded from us a corresponding sacrifice of a portion of the glorious heritage bequeathed to us by our father. Jews in America, thank God, are no longer haunted by such fears. We live in a commonwealth in which by the blessing of God and the wisdom of the fathers of the Constitution, each man abiding by its laws has the inalienable right of living in accordance with the dictates of his own conscience. In this great, glorious and free country we Jews need not sacrifice a single iota of our Torah, and in the enjoyment of absolute equality with our fellow citizens we can live out those ideals for which our ancestors so often had to die.

Another criterion of the true altar, according to our rabbis, is that its mission is peace, Shalom.

The main function of Shalom consists as a great Jewish-Spanish thinker teaches, in creating harmony and unity in all manifestations of life, so that every discordant note, either in action or in thought, is made impossible. "The ways of the Torah are ways of pleasantness, and all its paths are peace" (Shalom), and none of these ways, traversing all the relations of man, both to his Maker and to his fellow-men, can be neglected without injury to body and soul. Thus a Jew, who is most particular in the fulfilment of the ritual laws, but is less observant of the portions of the Torah commonly described as ethical and moral, is certainly a disturber of the peace of the King of Kings, and has committed an offence for which, as you know, Heaven has renounced the prerogative of granting pardons, unless full redress is first made. And his offence is the greater as the discordant note will have a jarring effect on all the community, causing dismay and resentment in every quarter for which all his co-religionists will be made to suffer.

I will not insult your intelligence by any attempt at dwelling on the vital importance of Hebrew, the sacred tongue. It is the great depository of all that is best in the soul-life of the congregation of Israel. Without it we will become a mere ranting sect, without a past, without a future, without a literature and without a proper liturgy, and severed from the great Tree which is life unto those that cling unto it. Hellenistic Judaism, of which so much has recently been spoken, has alone experimented, in various phases of Judaism, that agreed only in one respect, the total disregard of the Hebrew language. The result was death. It withered away and terminated in total and wholesale apostacy from Judaism. Let us not deceive ourselves. No Judaism in this country has a future that resists either the English or the Hebrew language.

NEW ZEALAND.

The members of the Dunedin Congregation at their general meeting unanimously passed the following resolution:—

That no boy be permitted to recite his Barmitzvah portion in the Synagogue until he has passed an examination in elementary Hebrew reading, creeds, commandments and a general knowledge of the principles of Judaism to the satisfaction of the minister, president, and at least one other member of the Executive, and that this motion be embodied in the bye-laws of the congregation.

THE STRANGER'S SECRET.

BY NEOCH SCRIBE.

I.

"I KNOW not who he is, and if I know not then nobody can know." Thus spake the beadle, Nachman the Yellow, as he was locally termed, in virtue of the sandy hue of his bushy beard. The gossips around him reflected for a moment on the validity of his Conclusion, and Pearlman, the little swart pedlar, shook his head incredulously. The beadle sat on the bench, and in his left hand he held a small musty leather-backed book, in which his finger was inserted as though to keep the place. This was a device which, he thought, would impress the limited world that frequented the *Beth Hamidrash*, adjoining his Synagogue, with his studious propensities. But that world, in its present representatives, knew full well that Nachman was more interested in the stranger who sat at the opposite table, only two yards away, shaking his head over a ponderous volume of the Talmud, than in the ancient Palestinean laws of agriculture set forth in the treatise he fondled so lovingly. It was Nachman's boast that nobody ever entered the Beth Hamidrash, which, in his opinion, was the most noble and most important institution in the City of Leeds, but he immediately wormed out of him every interesting detail of his personal history. Here, however, there was a man who had already been within the sacred precincts fully six hours, and he had not yet elicited from him the slightest particular.

"I can't make it out, Reb Nachman," said Rufkin, the milkman, who repaired to the house of study after his evening round, more for gossip than intellectual culture. "*You* should not know who he is! Just look at him; he seems not such a terrible creature that you should not be able to find out any-thing about him."

The beadle and the rest of the tattlers turned round and gazed at the stranger. What they beheld was a young man about thirty, with puffy cheeks and a small brownish beard, an old billycock hat on his head, and his coat buttoned up close to his throat so as to dispense with the conventional collar and tie. He was swaying his whole body with the regularity of a pendulum over the huge tome that he gripped on either side with his fleshy hands, threatening to upset the candle that illumined the volume, and ever and anon he closed his little gleaming eyes as he receded from the table, only to open them again wider as he returned page. On his right lay a brown paper package tied with thick string, from a hole in which peeped a dull whitish surface. With his attention concentrated, he appeared quite unconscious of the group of spectators, though close observation would have shown that he stole a hasty glance at them now and again in his forward motion.

"Perhaps he is a Rav, and he wishes not that we should know it," suggested Babrowski, the local bookseller, who had lately been elected on the committee of the Synagogue. "See how absorbed he is."

"That he cannot be," responded Melnik, the collector of the weekly seat-rentals for the house of prayer. "He has no ear-locks and no high hat. And besides, see how stout he is. Have you ever seen a stout Rav?"

"A stout Rav!" exclaimed a gry-bearded old man. "How can that be possible? It he is stout, then in he surely no Rav. Stout and strong must a Chazan be, and perhaps that one is really a Chazan."

"But he is learning, and so cannot be a Chazan," objected Simons, a well-to-do grocer, who had a poor opinion of the educational attainments of the precentor.

"And besides, he lets not his own voice be heard," added another.

"A worthless fellow and a *schlemiel* (ne'er-do-well) is he without doubt," said Babrowski. "Hear only what I have to say. That man has come to beg, and when he has got out of us all he can, he will go away."

"If that is his intention," said Nachman, gravely, "then will there be done pretty doings. Let me only go up to him again."

The beadle put his book on the table, and proudly crossing over to the other side leand over the high-backed bench, and looked the stranger full in the face. The others also approached, and Pearlman oven bent ever the massive tome to see what treatise it was.

"Good evening, *Rebbe*," (my teacher) said, nachman sarcastically. "Already finished a leaf?"

The stranger stared the beadle boldly in the fee, and without uttering a single word, continued swaying.

The dignity of Nachman was outraged and his anger was kindled. "Art thou deaf or mad?" he cried, flashed with rage.

"I am not deaf and I am not mad," slowly replied the stranger, planting his elbows on the book and clenching first. "But thou must certainly be drunk!"

"What! knowest thou who I am?" exclaimed the beadle, as though he were at least Mayor of the City Council.

"An idiot and a fool!" retorted the other. "Take thy impudent face away, and leave me alone."

"*Yungatch!*" (rascal) yelled Nachman, as he sprang round the table and seized the stranger by the shoulder. "Out of the Beth Hamidrash out! I will tear the to pieces!"

"Leave me alone, thou hound!" cried the young man, struggling to free himself from the powerful grip.

"Melnik, take him by the other hand, and we will throw him out into street," shouted Nachman, tugging away.

But the collector merely shrugged his shoulders; he had no liking for a tussle. "Let him be," he said, "he is a fool. With whom wouldst thou begin?"

"Will none of you help me?" exclaimed the beadle to the knot of onlookers, who had now increased.

"What noise is this?" demanded a short, fat man, with a tall felt hat, who strode into the room with a stride of authority.

"Ah, here is the Parnass," observed Babrowski. "He will settle the matter."

A babel of many voices assailed the dignitary, who was at the head of the Synagogue administration for the current years. The beadle yelled and gesticulated, the stranger expostulated, Melnik and Babrowski each took hold of a presidential arm and proceeded to explain the incident, while Pearlman Rufkin, and the rest of the company interrupted their narrative with interpolations and contradictions.

"Let him alone!" decreed the president—Aaron Shulman by name, and a master tailor by trade.

The beadle obeyed. The stranger closed his book and took up his package, and the president signing to him, they retired alone to a deserted corner of the room.

"From where comest thou?" asked Shulman.

"From where?" repeated the other, as if uncertain what to answer. "From London."

"And what is thy business?"

"My busines? I sit and learn the whole day. 'And thou shalt meditate therein day and night,' the Torah commanded us."

"But what doest thou for a living?"

"What have our sages said? 'Bread with salt shalt thou eat, and water by measure shalt thou drink, and on the earth shalt thou sleep, and a life of care shalt thou live, and in the Law do thou labour. If thou doest so, happy shalt thou be, and it shall be well with thee: thou shalt be happy in this world, and it shall be well with thee in the world to come.'"

"Yes' yes; I know," said Shulman, nodding vigorously, as though he were thoroughly familiar with the Talmudical passage. "But in these times there are not many who are content to live so."

"True, but think of the *mitzvath* (religious merit) you would earn by helping at least one to be contented with such a life," responded the young man, with an insinuative jerk of the head. "It is already these days since I have been without a penny. The last two nights I slept in a 'Chassidim chamber,' and from this morning have I eaten nothing but a piece of dry bread."

"With salt?" queried Shulman, with a smile, feeling in his pocket.

"A good witticism!" exclaimed the other, hoping that flatterry would strengthen his plea.

The president slipped a silver coin into the palm of the young man, who cast a furtive glance down at it as he unbuttoned his long coat to put the alms into his trousers-pocket.

"I thank you. Would that there were man many like in this city!"

Shulman turned away, and entered into conversation with Bacrowski about the renovation of the Synagogue—a subject which had agitated the committee at their last meeting. The stranger, feeling that he was now a sort of hero, as he had secured the patronage of the president, began pacing up and down the room with head erect, holding his package behind his back. His tightfitting, dirty-grey overcoat showed clearly the rotundity of his figure; and his general deportment, his insolent, independent air, his well-fed cheeks, proclaimed that he lived at the expense of others, and did no work except as a solicitor of charity. He was the object of attention to all in the room, and provided them with a topic for discussion, but proudly kept aloof as though he belonged to a superior station in life.

Nachman, in the centre of a sympathetic audience, was giving vent to his rage, which had increased beyond all bounds when he saw Shulman present some money to "the accursed churl, the mad impudent-face."

"No more will he dare enter this holy place" he exclaimed, with an air of pious horror. "I will drag him out with a policeman. What knows the Parnass? He is also somebody?"

At length, the stranger, having apparently tired of his promenade, suddenly opened the door, and directing a fierce and withering glance at the beadle, he disappeared.

(To be Continued.)

THE NEXT ZIONIST CONGRESS.

It is stated that the next Zionist Congress will take place at Basle, on May 16th to 19th, 1905.

Shveral Hebrew newspapers announce that Dr. Max Nordau will be elected President of the Congress and leader of the diplomatic department of the movement. The *Hazefirah* states that, in reply to various inquiries, Dr. Nordau said that, his position does not permit him to accept the leadersdip, and that he thought many would take umbrage at his assuming that post, an attitude which might be very prejudicial to the cause.

Printed by De Souza & Co., for the Proprietors, at 16, Peking Road Shanghai.

SUPPLEMENTARY NOTICE.

Owing to the death of Mr. ALEXANDER ALLAN, I beg to inform the public that the business will be conducted from date by myself in the interest of Mrs. ALLAN.

I shall endeavour to carry on the Pharmacy in the same manner as heretofore and hope to retain the confidence of all.

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STANDARD PHARMACY.

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